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Volume LXXXI

Number 12

THE CONGREGATIONALIST

Boston Thursday 19 March 1896



CHARLES CARLETON COFFIN.

Born, July 26, 1823; died, March 2, 1896.

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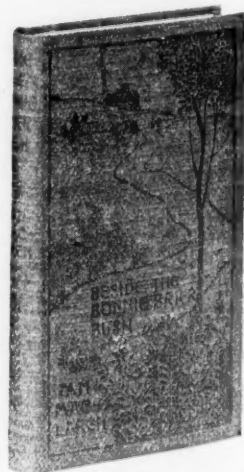
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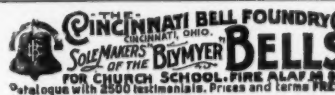
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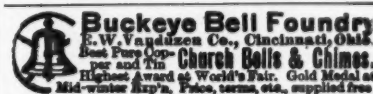


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WE wish that the scenes attending the dismissal of Rev. D. N. Beach from his Cambridge pastorate could be so accurately reproduced that every community might feel their influence. The result would be to magnify the Christian ministry beyond the position usually in these days accorded to it. First, representative citizens of all faiths and parties gathered in large numbers on one of the stormiest nights of the season, to testify to their appreciation of his services to the city, to render what Professor Peabody of Harvard termed "municipal gratitude." Then at the council next day members of his church and congregation sought the privilege of speaking their affection for him. Men unused to showing their feelings, in simple, dignified, self-restrained but most tender words, told of the devotion of this minister to them personally and of their sense of the value of his friendship. It was apparent that he had made their interests his own, and had sought with single-hearted earnestness the highest welfare of all his people. Some who thus spoke had been students in Harvard University and were only for a time under his care, but all showed the same warm attachment which during the eleven years of his pastorate had constantly been drawing him and his entire congregation closer together. Men came from his former charge at Wakefield to testify that his interest in them had not lessened since he left them. In these days of short pastorates we have seldom witnessed a scene more encouraging to ministers and churches than this one. Mr. Beach's success has been due to his consecrated spirit, thorough mental training, unselfish devotion to the welfare of his people and the public good, and an excellent wife. No New England ministry of earlier days was more honored than his is. He came to a divided church; he leaves it united. His people thoroughly appreciate his services and their affection for him is as creditable to themselves as to him. May not any minister, with similar gifts and opportunities, expect as great successes?

Without arrogating to itself more than its just dues New England, and particularly that section of it which lies in the vi-

cinity of Boston, may take much satisfaction in the noble part which it had in clearing off the debt of the American Board. Certainly if our local givers had not done more than was expected of them the deficiencies arising from failures in other parts of the country to pledge the sums allotted would not have been made good and the debt would still be burdening the Board. To Col. Charles A. Hopkins and Henry D. Hyde, Esq., of the Prudential Committee and to Henry E. Cobb of the New England committee special credit is due for their faithful and persistent efforts. Not only were they themselves a pattern to others in respect to giving, but at their own expense they journeyed hither and thither, wrote numerous letters and labored personally with wealthy men. Fit successors are they of Alpheus Hardy, Ezra Farnsworth and others of a past generation, whose names are so intimately associated with the prosperity of the Board. The Board and the churches ought to be grateful that men as prominent in the business world as are the gentlemen who have been so instrumental in securing the payment of the debt are ready to give, without reward, their time, their substance and themselves to the foreign missionary cause.

If Frederick T. Greenhalge and James Jeffrey Roche had remained in the land of their fathers they would have disliked each other as Englishmen and Irishmen usually do. But they came to the United States, were transformed into tolerant American citizens and when the English born Unitarian governor died the Irish-born Roman Catholic editor and poet could write:

The demagogue and the bigot low,
Narrow of soul and shallow of brain,
Hated and feared; but the manly foe
Found him a knight without fear or stain.

For truth and courage and charity
Ruled and directed his word and deed;
He held no brief and he took no fee
From party pillage or private greed.

After the long day's sorrow and strife
Cometh the night with its peace and rest,
And the Mother State he loved in life
Taket him tenderly to her breast.

O America, thou dissolver of race and creed
hatreds!

The comments on the recent home missionary rally at Carnegie Music Hall, New York, are instructive. They ought not to pass unnoticed by those who are responsible for keeping up the interest of the churches in our missionary societies. In securing general public attention the meeting was an unqualified success, but in the effort to pay the debt of the Presbyterian Home Missionary Society, which was the object of the meeting, it was a failure. This might have been expected. The interest which brought the assembly together was not that of self-sacrifice, but of curiosity. People go to such a meeting for what they can get, not in order to give, and they buy what they seek at as low a rate as possible. The chief speakers were not chosen because the burden of that debt lay on their hearts, but because they would

draw an audience. Probably no church in the Presbyterian denomination has given as little to the home missionary cause, in proportion to its numbers, as the one to which Dr. Talmage has ministered for twenty-five years. President Cleveland's address was dignified, appropriate and forcible. What he said of the perils and vices of frontier communities is truth too well known to be challenged, and the attempt of certain Western politicians in Congress to make political capital by attacking him for saying it was discreditable only to themselves. The most important suggestion from the meeting is that the real business of missions will best be furthered by bringing together those already interested in the work rather than by providing an unusual attraction to stimulate the curiosity of all sorts of people.

A NEW RELIGIOUS ORDER.

It is not strange that Mr. and Mrs. Ballington Booth find it difficult to fix on a name for the new religious society which they are forming. In the first place, about every important religious idea in history has been utilized to give a name to some organization which has adopted it as a basis of belief or service. In the second place, the Booths do not yet know what the thing is to be which is to be named. This second consideration is of far the greater importance.

The Salvation Army, now about eighteen years old, has a history more remarkable than was that of Mohammedanism at the same age, and it has some elements strikingly similar to that movement. It has one human leader, Gen. William Booth, absolute and supreme. It claims the whole world as its field and its organization retains all authority in the family of its founder. Three sons and four daughters are "commanders-in-chief" of divisions of the army in different countries. This family authority is maintained by military discipline. The aim is to reach those who will submit to this discipline and who most need it, the most ignorant and degraded classes. The army forms no affiliation with Christian churches, but asks their sympathy and money. For the money given no accounting is rendered and no vote or voice allowed in its distribution. Rank, pay, place and work depend on the decisions of officers who are responsible to one head and from whom there is no appeal. The financial organization of the army is admirable for securing revenue. Besides tithes, special sums to be raised by particular actions of self denial and voluntary contributions, appeals are made to the churches, individuals become auxiliary members by payment of annual fees and army literature is persistently peddled by "hallelujah lassies." A flamboyant militarism, which makes prayers into knee drills and emphasizes praises to God by trombones and shout, is effectively used to advertise the organization. Enthusiasm is fostered by variety and excite-

ment in work and loyalty is cultivated by promotion in rank and by promises of future rewards. One cannot fail to note the resemblances between this organization and that which Mohammed created.

But the power of the army does not lie in its accompaniments. It is to be found in the gospel which it proclaims. Jesus Christ is preached as the one sufficient Saviour from sin, the new birth the supreme necessity, the Holy Spirit the one efficient power to create holiness in those who seek him. The army represents the organization, but salvation represents the aim. A divine ideal is presented to the degraded and a sympathetic Saviour with infinite power on whom they can lay hold to lift them to the ideal. Many have been saved from conditions physically and morally so gross that their salvation has been so conspicuous as to appear glorious. Therefore Christians have looked beyond the grotesque and childish accompaniments and have rejoiced in the great good done, and some men and women of refinement have joined the army and accepted its discipline for Christ's sake, believing that they could thus best rescue souls.

Yet it was not to be expected that the Salvation Army would, without great modifications, long continue its growth in this country. It is an anomaly in American life and its method is repugnant to American institutions. It is of small consequence what was the nature of the family dispute which resulted in the removal from office of Ballington Booth and his wife and the appointment in his place of "Commissioner" Eva Booth. Mr. and Mrs. Booth have won esteem and following not because of their family relations but because of their Christian spirit and their wise apprehension of means to reach neglected classes. It is in their power to adapt what is good in the organization they have left to conditions in this country which they have come to understand. They have the sympathy of the Christian public in the attempt, and they seem likely to secure a generous portion of the army as their followers.

We hope, then, that the new religious order will not conspicuously parade the army idea. We do not object to military terms or military discipline in their proper place. Bible writers used them and described some elements of Christian character in terms of the battlefield. But in a time when military organizations were much more conspicuous than now, Jesus and his disciples carried no weapons, wore no uniforms, assumed no military titles. We do not forget that the twelve managed once to muster two swords, but one of the most foolish things Peter ever did was the attempt to use one of them, and the only military command of Jesus on record is his order to Peter, "Put up thy sword into the sheath." We honor the soldier whose business is to defend his country, but we are not enamored with shoulder straps and gilt buttons and other insignia of war decorating those who claim the commission to preach the gospel of peace. Nor do we believe they will gain more attention to their message by being called colonel or major or captain.

We hope, also, that the democratic idea will eclipse the prominence of the Booth family. The autocracy which General Booth has created is signally antagonistic to the spirit and teaching of Christ, who said, "Neither be ye called masters; for one is

your master, even Christ." It is more offensive than the papacy, for that has the prestige of a great church and centuries of history to support it. The spirit of our land and of our time demands that men should share the responsibilities of government in church and state. A man may be saved by obedience to Christ, even when his obedience to ecclesiastical superiors is abject; but he remains a poor specimen of a saved man. The successful assumption of a single English family to plant its standard in every nation and organize a following under its absolute control is one of the most remarkable achievements of this generation; but in the nature of things it cannot long continue.

If, then, Mr. and Mrs. Ballington Booth, having cast off an authority which claimed far more than its due, being now familiar with the spirit of our institutions and having a multitude of loyal friends, can gather together the elements of the Salvation Army in this country worthy to be preserved, and can lead a movement to rescue the degraded and help the poor and bridge the chasm between them and the better and more prosperous classes, only to lead those who most need their help across to the purer atmosphere and firmer ground, all good citizens will bid them Godspeed. That they can do this work only in the name and spirit of Christ and that they mean to do it depending wholly on him they have abundantly shown in their works.

ANOTHER DEBT TO BE FACED.

The jubilee of the American Missionary Association will be celebrated in Boston next October. A half-century of work involving an outlay of millions of dollars and the heroic sacrifice of thousands of missionaries is nearly completed. This association has posted its missionaries across the continent from Alaska to Florida. They look out upon Siberia and upon Cuba. It has planted its kindergartens and universities thickly among the Southern mountains and in the great Black Belt. This great missionary enterprise is worthy to be placed side by side with the other missionary work of Congregationalists, which has made evident around the world their faith in God and their love for humanity. The pathway of this mighty undertaking has been from the outset strewn thick with discouragements and dangers. Its missionaries have always faced privations, social ostracism and sometimes death.

The A. M. A. has 12,000 pupils in its Southern schools, has organized fifty-one Congregational churches among the Southern highlanders, gathered 1,000 Mongolians into its schools in California and ordained last year the first Chinese minister on the American continent. Last year it preached the gospel to twenty tribes of Indians in five different States, and is making over wild Indians into preachers, deacons, worthy citizens. It has persuaded the Indian woman to send her children to school. To accomplish this work it employs the Bible, the spelling-book, industrial training. It aims to produce leaders and convert men and women. The achievement of the past is the foundation and promise for the future.

Such a work undertaken for the lowly and despised ones bears upon it the very marks of Christ. From the first it has been a triumphant task. Its jubilee music has

no note of discouragement in it. Its success is its greatest burden today. Even its debt, in behalf of which the rallying cry now goes forth, is evidence of the far-sightedness of its managers. For fourteen years previous to the present panic the A. M. A. had no debt, and if the Congregational churches had replaced by their gifts the Government money which at Hartford they forbade the association longer to receive there would be scarcely any debt today. And yet this degree of freedom from debt has been purchased at a great price.

For its continued efficiency and wise conservation of the great investments of fifty years it must once more, and soon, be delivered from the financial load by which it is now burdened.

FORGIVENESS OF INJURIES.

Forgiveness often seems to be more divine than any other virtue because it costs so much and is such an unmistakable proof of love. It cuts directly athwart that self-interest which is the gravest temptation, the deadliest danger, of our lives. He who can and does forgive in anything like God's own spirit and manner has taken a long step towards ideal righteousness.

We are to forgive those who have injured us both for our own sakes and for theirs. For our own, because we need to learn to repress that indignant self-justification which is far too eager to exalt our own rights and belittle those of others; because we cannot consistently ask of them the forgiveness which we too so often need unless we are willing to grant it in turn; and because we never can be sure that in their circumstances we might not have given offense, equal to, perhaps even greater than, theirs.

For their sakes, also, because they may have battled long and nobly with the temptation to wrong us before yielding, and deserve credit for it; because they need to be encouraged to begin again and do better; because they are our brothers and sisters before God; and because, if we continue implacable, they will have good reason to doubt whether our spirit is truly that of our Heavenly Father, and such a doubt is an injury to them which we can prevent.

Moreover, forgiveness ought to be hearty and convincing, not merely that of the tongue but evidently the glad renewal of confidence. And, if we are to imitate the divine example set us, it ought to be renewed in all its sincerity as often as needed, provided it be sought with equal honesty. Seventy times seven! That means indefinitely—if the offender be in earnest.

This suggests a limitation which is right and inevitable. He who seeks and receives forgiveness must prove his sincerity by the effort to avoid renewed offense. A merely formal request for forgiveness does not necessarily involve genuine penitence, and nobody has the right to impose upon one whom he has injured by pretending to be sorry when he is not sorry. Such a hypocritical wrongdoer must, for his own sake and for the general good, be refused forgiveness until he seeks it in the proper spirit. Travesties of penitence need rebuke, not pardon. Christian dignity, and the very dignity of God himself, must not be thus mocked. But with this exception it is both a sweet privilege and a solemn duty to forgive indefinitely, even as we hope to be forgiven.

CURRENT HISTORY.

"God's American Volunteers."

It cannot be said that the Ballington Booths have been inspired in the selection of the above name, which their new organization for Christian labor among the masses is to bear. Still name does not count if a proper spirit pervades and wisdom otherwise directs. The standard or flag which is to float over the volunteers is thoroughly American as well as Christian in its symbolism. Each branch of the new army will be called a post, and each meeting place or headquarters an armory. The G. A. V., as it is to be called familiarly, certainly is growing in numbers. Some of the ablest and staunchest of the Salvation Army's officers in and around New York city have resigned and gone over to the Ballington Booths. General Booth has returned to London from India, and expressed opinions concerning his rebellious children which certainly will not conduce to reconciliation. The way for such a reconciliation is still open, as the resignations of the Booths from the army have not been accepted and the general even now is pleading for their renewal of loyalty. He probably will visit this country soon, and pending further developments orders have been issued naming the Booth-Tuckers as in charge of the army in this country, and American born Salvationists, holding important posts in the British ranks, are arriving to buttress up the cause of the army here.

Great Britain, the Transvaal and Venezuela.

The formal trial of Dr. Jameson and fourteen British officers has begun, they having exceedingly able counsel at their command and the moral support of the presence in the courtroom of not a few of the most aristocratic and wealthy of the English people, some of them parents of the youthful filibusters, others officials or stockholders in the British South Africa Company, which would have profited most if Jameson's raid had succeeded and Mr. Chamberlain been less resolute. They are charged with violating the foreign enlistment act, and the penalty, if found guilty, is a fine and imprisonment, or either, at the discretion of the court. Unfortunately the case already has been postponed to await the receipt of more evidence from South Africa, and already the skeptical insinuate that the British Government will not act strenuously in the matter. No important steps toward a settlement of the difficulties between Great Britain and the Transvaal can be reported.

The London *Daily Chronicle* and *The Speaker* have not hesitated to criticize severely the British Blue Book, giving the British case in the dispute with Venezuela, and other London journals, although less severe, have conceded that it is far from reassuring to find it put together with such inaccuracy, as it must stand the scrutiny of the trained jurists of our commission. Mr. Olney and Lord Salisbury are quietly working toward an agreement upon a joint commission—if the reports of the most reliable correspondents in London are to be trusted. Sir H. Stafford Northcote, M. P., an experienced English diplomat, is in Washington now, presumably charged with important duties as a special commissioner. Our commissioners have decided to send experts to The Hague and Madrid to study documents there.

Carrying the War into Africa

There are some indications now of a saner attitude of mind in Italy and a determination to limit the expenditure which the nation will incur in carrying on the war, if it must be continued, and a willingness to make peace with the Abyssinians if it can be done with honor. Pressure from Germany and Austria has been brought to bear upon King Humbert to bring this about, for these nations realize that Italy's plight is their own to a degree and that all weakening of her military and financial resources affects the strength of the Triple Alliance in the same ratio. Great Britain has decided to give substantial assistance to Italy in an indirect way by ordering a campaign against the dervishes of the Soudan, who, prior to the defeat of the Italians at Adowa, had been offensively belligerent, but since that time have become so warlike and contemptuous that it is felt that they must be given to understand that European supremacy in and around the Soudan is not to be questioned. This decision on the part of Great Britain certainly will not hasten any *rapprochement* with France relative to Great Britain's permanent control of Egypt, for the ostensible reason given for the war is the preservation of Egypt from invasion, and a portion of the expense will be borne by Egypt and its army will be drawn upon for many of the British combatants; nor has it passed without the criticism of men at home like Henry Labouchere, Sir Charles Dilke and those who condemn England's retention of Egypt and others who are known as the "Little England" party. Moreover, once entered upon the war with opponents who are by no means to be despised, being relentless religious fanatics as well as well-armed, disciplined fighters, there is no telling what the subsequent complications may be, or where it will lead Great Britain. Not a few Englishmen frankly describe it as another of Lord Salisbury's fatal blunders.

It is gratifying to learn that Germany proposes to investigate the charges at last openly made against some of her colonists and colonial agents in Africa. The Reichstag last week resembled Babel while Herr Bebel hurled his charges of cruelty and immorality against Dr. Carl Peters, but the charges were too explicit and the evidence offered too consequential to be overlooked, even though the indictment was drawn by a despised Socialist, and the ministry the following day wisely announced that a full investigation would be made and that Dr. Peters courts it. Too often native Africans have found that the vice and cruelty of the Christian European official was equal to the greed and cruelty of the Mohammedan slave trader whom he displaced.

Russian Gains in Diplomacy.

Mr. Gladstone accepts as unquestionable the fact of a Russian Turkish alliance and holds Russia answerable for all future massacres that may occur in Turkey. He has declined to introduce a deputation to urge upon Lord Salisbury the establishment of an Armenian relief fund under government patronage, but he sees no reason why such fund should not be established and so patronized. Were any evidence lacking of Russia's grip on affairs at Constantinople it would be furnished by Turkey's recent bestowal of high honors on Prince Lobanoff, the Russian foreign minister, and M. Neidoff, the Russian ambassador to Turkey, and by Miss Barton's statement in her letter of

Feb. 25, in which she reports that Mr. Terrell, our minister in Constantinople, renewed, through the Russian ambassador at Constantinople, his demands upon the sultan for passports for her and her assistants, proof, of course, that Mr. Terrell knows that M. Neidoff just now is more influential than Sir Phillip Currie. Mr. Terrell has left Constantinople for this country on leave of absence. He apparently either thinks that the worst is over and that the sultan's promises to him concerning the safety of American's lives and property are to be relied upon, or that Russia is so dominant now that the sultan will be held in check. We hope he is not too optimistic. We wonder whether Russian protection of Protestant American missionaries and missions will be quite as effective and stalwart as the British has been in the past when we have been compelled to rely on foreign Powers for aid that our representatives could not afford.

There is a splendid tribute to the converts of the American Board in Armenia in that appeal to Christendom which the Gregorian clergy of Oorfa wrote just before five of them were slain before their altars while celebrating sacrament:

To the Christians of the United States of America we say farewell. We have been strenuously opposed to your mission work among us, but these bloody days have shown that some of our Protestant brethren have been stanch defenders of our honor and our faith. You, at least, know that our crime in the eyes of the Turk has been that we adopted the civilization you commended to us. Behold now the missions and schools which you planted among us at the cost of many millions of dollars and hundreds of precious lives! They are in ruins, and the Turk is planning to rid himself of the missionaries and teachers by leaving them nobody among whom to labor.

A treaty between Russia and China has just been signed, and, while its provisions are not definitely known, it may be safely assumed that they bode ill to the interests of Great Britain, Japan and to some extent the United States. The emperor of China has suppressed a newspaper and club, organized by some of the younger Chinese *litterati* and led by American missionaries, as inimical to the welfare of conservatism and the empire. Nor do innovations in industry and transportation receive as much encouragement as was expected after the defeat suffered at the hands of Japan, but a rehabilitation of the army seems to be under way under the guidance of German and Russian officials. As for Korea, it is now in the hands of the anti-Japanese, Russian party, and Japan seems unwilling to risk a contest in fighting to retain control in the nation for whose independence she went to war with China. But Japan is wise. While Europe is busy seeing to it that neither she nor China rise to too high rank as military powers, both of them, as Lafcadio Hearn points out in the April *Atlantic*, are making ready to challenge Occidental civilization along industrial and economic lines. Oriental facility and low standard of living plus Occidental machinery and organization will undersell the manufacturers of Europe and America.

NOTES.

Chess is such a strenuous, lofty form of combat, it is so free from the trickery and vulgarity of many games, that we have reason to be proud of the result of the international contest in chess played by cable last week, in which the American team, including Pillsbury, Showalter and Barry, defeated Blackburne, Bird and Tinsley and other leading English players.

The Republican State conventions held last week in Rhode Island, Ohio and Kansas and Iowa indorsed Messrs. Reed, McKinley and Allison. Neither of them formulated a platform sufficiently unequivocal in its definition of the party's position relative to silver to suit the many East and West who are tired of compromise. The plank in the Ohio platform is particularly obnoxious and most significant as it was drafted by Mr. McKinley.

While sympathizing with Dr. Parkhurst in most of his criticism of the New York legislature's treatment of the Greater New York consolidation scheme, there are many who will dissent from his statement that a legislator "is nothing but a citizen doing important chores for his fellow-citizens, for which he is to be truly paid, with the understanding, however, that he does those chores as his employers want them done." We have too many "chore-boy" legislators now.

Senator Chandler of New Hampshire is to be commended for his effort to curtail the extravagance of the Senate. As he says: "It cannot be possible that 338 officers and employes at an annual salary of \$460,000 plus \$165,000 in extra expenses" are necessary for the comfort or best service of ninety senators. If Congress will investigate this cause of leakage and as well remedy the defect in the judiciary system, which gives fees instead of salaries to marshals and clerks, we shall display more prudence and thrift as a nation.

Dr. Storrs's correspondence with Lieut.-Governor Saxton relative to the Greater New York legislation revealed his contempt for legislators who jump when Mr. Platt pulls the string, and caused a dramatic scene between Senator Lexow and Mr. Saxton in which the latter affirmed his right to have his own opinion and express it as a citizen should, a sentiment which few of New York's legislators can echo, judging them by their record up to date, they having passed the Raines Bill without debate and rushed the Greater New York Bill through the Senate in a most high-handed way.

IN BRIEF.

Many thanks, kind friends, for your cordial congratulations on our anniversary number.

Since our Congressmen will not or cannot discuss the defects of our currency system in a statesmanlike way, it has been left to the debaters of Harvard and Princeton to do it, and they succeeded admirably in their joint debate last week.

We have wondered at some of the heartless comments upon Mr. Alfred Austin in Roman Catholic papers—assuming that he was a Catholic. But it seems according to the testimony of a friend, writing in the *English Illustrated Magazine*, that he is an agnostic.

The *Christian Work* would recommend the Scriptures as a proper substitute for a church paper. The church news in the Scriptures is remarkably interesting, but somewhat too distant in time and space to take the place of that department in our columns.

The Presbyterian Union of New York had a chance the other night to learn what sort of a peaker our Mr. Puddefoot is. His subject was True Patriotism, and he came upon his audience like an army with banners, captured them at once and held them captive for an hour.

One of the leading Baptist churches of Richmond, Va., recently lost its splendid church edifice by fire. "The most grateful surprise" it received, as it contemplated its loss and braced itself for rebuilding, was the gift of \$100 from the First Colored Baptist Church of the city.

The pyramids of Egypt represent slave labor. The leaders of organized labor in this

country are said to be considering the feasibility and desirability of shipping all able-bodied convicts in this country to serve as laborers in constructing the Nicaragua canal. Punishment indeed, punitive entirely.

Referring to existing excitement in Spain the papers say that the regular presence of crowds at the "usual Sunday bull fight" afforded opportunity for trouble. Is the phrase, "the usual Sunday bull fight," significant of Spanish civilization and the dominant type of Spanish Christianity?

A Boston daily announces that the interesting revival in one of our city churches is to be suspended on account of the pressure of other church work. Probably, then, the revival was stopped by the same power which set it going, but it is not that power which makes men new in Christ Jesus.

The Bible is ever a new book, whatever changes in its meaning are made necessary by critical study, to those who turn to read it by the light of the Holy Spirit revealing the will of God to them. Rev. Floyd Tomkins beautifully and comfortably illustrates this in his article on Bible Reading which we print this week.

Dean Hole of Rochester, Eng., who recently attracted considerable attention in a visit to this country, has written a book about A Little Tour in America. He is not at all complimentary toward Unitarianism. He describes it as "the heresy most repulsive to the Christian faith, that subtle form of anti-Christ, the foe who pretends to be a friend."

The ruin of the Baltimore & Ohio Railroad is traced to the garrulousness of Robert Garrett, who, at a champagne dinner, revealed a secret, which was overheard by a Pennsylvania railroad adherent. The news was instantly transmitted to Philadelphia, and Mr. Garrett's deal was upset. That champagne supper cost \$8,000,000. Moral: Drink water and keep "mum."

Elsewhere we comment on Salvation Army affairs. It is interesting to find in the London *Christian Commonwealth* a confirmation of our position: "Democracy is too deeply rooted in American breasts to be long tolerant of any purely autocratic religious government. Some modification of the army, if it was to succeed in America, in its religious, as distinct from its social, work was bound to be made sooner or later."

The world needs trained men. It is the universal cry. Critics of Britain's naval policy, English critics too, point out that she is building ships four times faster than she can train officers and men to handle them. Accelerated construction of machinery in philanthropy without an equal pace in providing and training workers is an evil to be deplored, and yet are we not in these latter days open to such an indictment?

Out of forty pew-holders in Hartford churches to whom circulars were addressed, thirty-seven decidedly objected to the use of the pulpit for the discussion of municipal reform. We do not know how the question was put, and therefore have no criticism to make of the answers. But we should like to hear a sermon on the subject from one of the most illustrious citizens of Hartford of the last generation, Horace Bushnell.

Dr. Arthur T. Pierson has replied to his English and American critics, chiefly the former. He denies that he was privately immersed at Croydon, that he had any ulterior design in so doing or in addressing the Tabernacle congregation as he did, and he affirms that he has not the least intention or thought of taking any pastoral charge. "God," he thinks, is calling him to "a differ-

ent, and, in a sense, wider work." What, pray?

If a man were always talking about patriotism while he refused to recognize his neighbors as citizens unless they would live under his roof, he would soon become a bore. The very first step for any denomination to take toward church unity is to recognize other Christian denominations as composed of genuine churches of Christ. Any sect which claims to be the only one, and excludes all others from recognition and fellowship, wastes its breath and tires its neighbors by talking of church unity.

Two Congregational churches in Cambridge have within a few months dismissed their pastors: one amid painful and stormy experiences, in which many of the members lost their tempers and uttered hasty words, the other with remarkable unanimity and an affection for their pastor which is a most cheering tribute to the noble influence of the Christian ministry. The daily newspapers gave far more space to the scenes in the former parish than in the latter. Strange, isn't it?

Mrs. Craigie (John Oliver Hobbes), the English writer of fiction, upon her return to England was asked for her impressions of the United States. She named first "the sincere religious sentiment" underlying the life of the people, which sentiment "is not aggressive, is not paraded to the view in any obtrusive way, has no suggestion of hypocrisy," but permeates everywhere. She found us ambitious, non-mercenary, intensely patriotic, our women free from scandal-mongering and indirectly, but none the less powerfully, shaping our national ideals and politics.

Massachusetts has had many governors whose administrations have added to the honor of the Commonwealth, though few of them have had their services commemorated by public statues. If Gen. B. F. Butler's administration, which was too notorious to be forgotten, is to be officially recalled to the people by a statue of him on the State House grounds, we hope the names of all the members of the legislature who vote for it may be carved on its pedestal, in order that our citizens may be reminded to whom they are indebted for such a revival of a very disagreeable memory.

We did not put it half strongly enough last week when we said that Rev. Theodore L. Cuyler, D.D., preached "occasionally." The fact is that with the exception of this last month, when he has not been quite well, he has preached as steadily as when he was the pastor of the Lafayette Avenue Church, Brooklyn. On Easter Sunday he hopes to deliver his fiftieth anniversary sermon. Much as the good doctor enjoys writing for the religious press, preaching is a still keener delight, and we trust he may long be spared to utter face to face with men the ringing, cheery, gospel message that he loves to proclaim.

It is curious to see in these self-styled "civilized" times a recrudescence of such a barbarous custom as that of tattooing. Already, in certain quarters not noted for an over-supply of brains, it seems to have become fashionable, in imitation, we suppose, of an English royal duke who was a sailor, and signs are out on the streets of our cities that electricity and a skilled operator are at the service of those who desire indelible anchors or stars upon their arms, or a picture above their heart of the girl they love. The fashion will soon go by, even among the silliest, but the tattooings will remain to recall the time of folly.

Two years ago Nebraska farmers suffered severely from failure of crops, and aid was sent to them from many quarters. Last year

they had better success. Some of them who had received a gift of \$103 from the Commercial Club of St. Joseph, Mo., have returned it with interest. They have done in this act much more than to restore the gift. They have made charity more free and delightful wherever their spirit of independence shall be known. And none will be readier to help brethren in need than those Nebraska farmers who were willing to receive help when they were in distress, but too proud to remain under obligation when prosperity returned.

When our Roman Catholic friends point out to us the fact that the earliest churches of the United States were those of their own faith in New Mexico and elsewhere, we wonder whether they ever stop to think what the history of the country might have been if the type of those Spanish-Indian settlements had become the type of American life from ocean to ocean. If the United States is today a good place for all men to live and grow strong in, it is because the hand of God held back the tide of Spanish settlement under the control of priest and the Spanish type of king and governor, and gave the land to a people who were trained to think and build for themselves.

We not only suspect, we know that the *Mid-Continent's* slur at Mr. D. Willis James is most unjust and unworthy a religious journal. He has given lavishly and regularly to Presbyterian mission work and because he and William E. Dodge and a few other well-to-do Presbyterian laymen also help the American Board, as their fathers did before them, they should not be subjected to the sneers of narrow-gauge Presbyterians. In pleasant contrast with the *Mid-Continent's* treatment of Mr. James is the *Christian Register's* (Unitarian) statement that "one cannot easily compute or pay the debt of gratitude which people of all lands owe to the Board for its educational, civilizing, humanizing work."

One of the States in which we should least expect to find in these days a trial for heresy is Connecticut. Yet one is set down for March 24 at Madison, where the pastor of the Congregational church, Rev. W. T. Brown, is expected to appear before a council duly called and answer to charges that his belief is not in accordance with that of Congregational churches on the doctrines of the Trinity, incarnation, atonement and inspiration. The newspapers tell us that the young minister is popular, is much interested in public affairs and is loyally supported by two-thirds of his congregation and nearly all the people of the town. These facts, we suppose, would hardly be put in evidence as showing what is his religious belief. But he is a graduate of Yale Divinity School, and New Haven ministers and professors seem to be in the majority among those who are expected to decide on his orthodoxy. We do not anticipate a long trial or much excitement over the matter.

Charges of venality against British editors have been rather uncommon, certainly more infrequent than similar charges against French or American journalists. But the social and financial influences which Sir Cecil Rhodes and the British South African Company can bring to bear are so tremendous that it is not surprising to find that certain newspapers in London are departing from the expectations of their former supporters and that queries respecting the sudden change of tone are rife. Thus Dr. J. Guinness Rogers is found in *The Chronicle*, over his own signature, saying that the present attitude of *The Daily News* toward Cecil Rhodes is causing consternation among some of the oldest and most loyal friends of that hitherto highly esteemed Liberal organ. *The Spectator*, in a recent editorial, said that partisanship must not be allowed to prevent a most thorough inves-

tigation of the Transvaal raid if Great Britain is "to be guarded against the terrible dangers of a Panama scandal"; and a venal Parisian press was one of the most saddening revelations of that great scandal.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

A Just Sentence.

Judge Grosscup has refused to change the sentence already pronounced against Mr. Dunlop, the editor and publisher of the *Chicago Dispatch*. Unless a new trial is granted or the Supreme Court sets aside the decision Mr. Dunlop will have to go to Joliet for two years and pay a fine in addition. He was arrested at the instance of the Western Society for the Suppression of Vice, which collected the evidence against him and which for twenty years has done yeoman service in the interest of good morals. The charge on which conviction was secured was using the United States mail for the circulation of immoral publications. These publications were in advertisements of a character which no parent would willingly allow a son or daughter to see. The judge declared himself unable legally to alter the decision, either by an increase of the fine as an equivalent for imprisonment, or on account of health to allow him to serve out his sentence elsewhere than in Joliet. A physician whom the judge summoned to report as to the alleged danger to Mr. Dunlop's health gave it as his opinion that his health would be benefited rather than injured by the regular life which is led within prison walls. Whatever be the final outcome of this case, it is certain that managers of newspapers in Chicago will hereafter be a little careful as to the character of the material they furnish the public.

The Salvation Army.

Colonel Eadie has been here using his best endeavors to prevent the Chicago contingent from going with Ballington Booth. For the present, it is reported, the old relations to General Booth will be maintained, but the final decision is more than doubtful. Unquestionably public sentiment, outside army circles, is almost entirely with the son rather than with the father. This is because it seems absurd that an American army should in any way be dependent on England or receive its orders from England. Still there is real regret here that these differences should have occurred at all.

The Church Militant.

This organization seems to be living up to the privileges conferred by its name. It is not only contending against evils of every kind, but just now is in a dispute with the managers of Willard Hall, where it meets for worship. This hall, owned by the W. C. T. U. and sacredly set apart to religious uses, is, according to the notions of some, likely to be desecrated by the presence of Col. Robert Ingersoll, whom Pastor Rust has asked to speak for him some Sunday morning. The women are urging Mr. Rust to give up his lease and go elsewhere. This Mr. Rust declines to do. The church, too, has begun a crusade against the Common Council because it has not yet voted money for a dormitory at the Bridewell for boys convicted of crime. The Woman's Club had taken the matter in hand and had obtained a quasi promise that something should be done just as soon as funds would

allow, but it is feared that the criticisms by the Church Militant and other independent organizations may put the council on the defensive and push over the reform to another year.

The Overcomers.

This peculiar sect, once well known in Chicago and still better known through its colony in Jerusalem, has been somewhat straitened for funds for several years. Mrs. H. G. Spofford, who is regarded as the leader of the sect, Mrs. Amelia Gould and Mrs. Whiting have for more than a year been in Chicago trying to restore broken fortunes and obtain recruits. Thursday evening, March 5, the leaders with about eighty followers started for Palestine and their home in Jerusalem on the wall near the Damascus Gate. It is not easy to state their doctrinal belief. They profess to follow the directions of the Bible, but they still claim that revelations are made to them even now, and that the latter are as trustworthy as those contained in the written Word. Most of the recruits from Chicago are Swedes. The Overcomers look for the speedy coming of Christ, and, as they are sure he will first appear in or near Jerusalem, they wish to be there to greet him.

Monday Noon Lectures.

These lectures, given under the auspices of the University of Chicago at Steinway Hall, have been given as a sort of an experiment. First came President Harper's course on Prophecy, cut short by the state of his health and his retirement from the university for the present quarter. Another course of six lectures on History, chiefly American, by Prof. H. P. Judson, acting president of the university, closed last Monday. They did not appeal to a large audience, but they were among the most instructive lectures recently heard in the city. They were clear statements of facts which even students of American history are liable to overlook. Under the comprehensive title of *The Larger Politics*, the special topics were *The Expansion of Europe*, *The Expansion of the United States*, *The Foreign Policy of the United States*, *The Mississippi Valley*, *Local Self Government*, *The World State*.

Sweat Shop Iniquity.

A large meeting was held in Central Music Hall Sunday afternoon, March 8, in the interests of the Sulzer Bill now pending in Congress. Miss Jane Addams of the Hull House presided and spoke upon the feasibility of getting rid of the sweating system in the factories, especially in the sewing trade. The three methods proposed and to some extent adopted, State legislation, union labels and national legislation were discussed, with a decided inclination to the latter as most desirable. The Sulzer Bill really taxes the system out of existence. The methods of the middle men, who get their profits by farming out the contracts they obtain directly from the tailors to others, who work in rooms ill ventilated and unhealthy, and for starvation wages, were fully described and denounced. Dr. Thomas Hall, Presbyterian, Rabbi Stolz, Mr. Mangasarian, ethical culture, Rabbi Levy, Mrs. Florence Kelley, factory inspector, and Judge Tuley spoke in favor of the bill and against the system. The system has no friends anywhere. The only question is as to the best way to secure its destruction.

Chicago, March 14.

FRANKLIN

Charles Carleton Coffin.*

A Typical American, and a Faithful Servant of God and Man.

When a life as strong and pure and useful as that of Charles Carleton Coffin passes from earth to heaven we owe it to ourselves, as well as to him who has gone, to pause long enough to estimate the character at its true worth. With the swift passage of time, with present scenes and interests thrusting themselves upon our attention, the outlines of well-known figures grow dim all too soon. The ranks of workers in the forefront of which they stood and battled for the right close up, and save to the near circle of friends and kindred the loved and honored character becomes a memory only. There is all the more reason, then, why while the shadow cast by the death of Mr. Coffin is still on many hearts we should find what comfort and stimulus we may by asking what were the sources of his greatness and goodness and what lessons may be learned from his long and honorable career.

His is one of those rare lives, which, touched at almost any period of its history, interests and attracts the student of men. Edwin D. Mead comprehends it well when he said: "It was a full, rich, fruitful, overflowing life with every talent put to service." It might, perhaps, admit of being divided into three periods—that of his boyhood and youth in a typical New Hampshire rural community, that of his participation in the war and of his travel round the globe, and that which followed his return to this country and extended to his death—the years when he wrote most of his books, delivered lectures and historical addresses and served the church and state, not only as an official representative of the people, but in countless unremunerated and often unrecognized ways.

Yet it is hard to bound off one section of his years from another and differentiate them save as respects what may be called the surroundings and accessories of his life. From boyhood to old age moved continuously and with cumulative force the stream of his purpose. When the boy of sixteen gathered about him the awkward, homespun lads of his native town and formed them into a military company, which was so well drilled as to excite the admiration of their elders, young Coffin was but expressing, with the material at hand, the military ardor which twenty years later made him one of the first to spring to the defense of his country. When a young man engaged in arduous outdoor work from four o'clock in the morning until long after sundown he reserved the later evening hours for study and reading, he was ex-

ercising the talent for patient research which has given his historical writings such an honorable place in literature. When in the church of his boyhood he took the lead in a movement to secure an organ he was evincing an appreciation of music which years afterwards took form in melodious hymns and tunes. Even the hard manual labor by which he sought to wrest an honest living from the rocky soil of the Granite State was, in the providence of God, a preparation for the rough and tumble of camp life, for the strenuous days and sleepless nights that only a war correspondent knows.

Thus it was that each stage of his career was dovetailed into the next. One cannot speak of a period of preparation and acquisition, for all his life long he was preparing for something better and nobler, he was acquiring, bit by bit, information that should serve him well in future emergencies.

One is impressed, too, by the variety and richness of the scenes in which Mr. Coffin figured either as a spectator or a participant. Little did the boy growing up amid the privations of a New Hampshire home, attending school and church as did his mates, sharing in the simple and wholesome pleasures of rural life, dream that one day he would be privileged to look upon kings and potentates. Little would a stranger approaching him in his later years realize that this modest, self-contained man had passed through so many martial and memorable experiences. Few men in this century have witnessed more of the occasions that shine out as the conspicuous events of the hundred years now drawing to their close. The opening of the Ohio & Mississippi Railway, the festivities in Canada and this country incidental to the visit of the Prince of Wales, the Republican convention in Chicago which nominated Lincoln, thirty great battles of the Civil War, the entrance at its close into Richmond, the night in the House of Commons when Disraeli brought in the Reform Bill, the Paris Exhibition of 1867, the great banquet in London given to Charles Dickens, the review of the Prussian army at Berlin before William I., the czar of Russia and Bismarck, the coronation of the emperor and empress of Austria as king and queen of Hungary, the entrance of Victor Emmanuel into Venice—these were some of the great occasions of the century which he beheld. He might certainly apply to himself the lines of the Roman poet:

All of which I saw and a part of which I was.

It was this gift of vision which made Mr. Coffin the prince of letter writers and the author of historical works which will never lose their popularity. There are city libraries in this country which keep in constant circulation as many as a dozen copies of *The Boys of '76*. Mr. Coffin never had to manufacture his material, to "pad" what the newspaper men call his "story," but, seeing the scene in its proportions and detail and master of a clear, straightforward style, he reproduced what he saw in lines and colors that will make his pictures endure. Much has been written since his letters describing his journey around the

world appeared, but they leave little to be desired by the reader today in their combination of information with picturesque and racy description of character and customs.

It is no wonder that childhood feels under special obligation to the man who has made the days of '76 and of the early sixties live again, and it reveals the hold he had on little hearts that the children in one of the Brookline schools asked to have the flag on their edifice put at half mast on the day of his funeral, and that his picture in their schoolroom might be wreathed with laurel.

But if Mr. Coffin's sight had comprehended only that which appeals to the eye he would never have been the power he was. He could see principles as clearly and definitely as he saw battlefields and the glories of foreign cities. Nay, more, he could make others see those principles as cogently and persistently he unfolded to duller minds the basal ethical truths which should govern public and private action.

See him in the Massachusetts House of Representatives in the winter of 1885, leading the forces that were striving to secure a better police system for the city of Boston. Out-voted at the start in the committee of which he was chairman, he made his fight in the open House, appealing to the moral sense of the State to sustain him. His battle against the combined resistance of an unscrupulous lobby, a powerful liquor interest and a set of self-seeking politicians, and his final triumph after days of the most stubborn fighting, will go down into history as one of the most noteworthy struggles ever waged in the Massachusetts legislature. Only the consciousness that he was right could have nerved and sustained him in the great contest, and only the ability to communicate his own sense of right to others could have gained for him the allies without whom the fight would have been a hopeless one.

Two traits rise conspicuously above many other commendable ones in Mr. Coffin's character. The first was its symmetry. Earnest believer though he was, splendid fighter though he could be, he was far from being an extremist. He recognized the limitations which must arise from association with others. He would take half a loaf in temperance and Sunday legislation when he could not get the whole loaf. He would adjust himself to the existing degree of public sentiment and from that as a basis work for concrete results. This toleration and consideration for others characterized his religious feeling. He knew history too well, he had too profound a philosophy of life and too large a conception of the character of God to care anything for the minutiae of theological debate. Without knowing it, perhaps, Mr. Coffin was a reconciler and a mediator in this time of transition. Dr. Griffin was right in saying at his funeral that in this particular he was a Middle States man rather than a representative of the sternest and most uncompromising type of New England belief. It was this ability to see both sides of a question that enabled him to help many out of their intellectual darkness into the liberty of the sons of God. Because he had "fought his doubts and

* Charles Carleton Coffin was born July 26, 1823, at Boscawen, N. H. His earlier years were spent at home on the farm, his education being confined to the district school and several terms at local academies. Farming and civil engineering claimed him in turn and it was not until he settled in Boston in 1854 that he found his life work. Connected successively with several daily papers, he went to the front as correspondent of the *Journal* at the beginning of the war and gained a wide and honorable reputation through his letters. A trip around the world, many years of literary labor and lecture and platform work sum up the chief activities of his maturer life. He published no less than twenty volumes besides a multitude of pamphlets and newspaper articles and delivered as many as two thousand addresses. He died suddenly at his new home in Brookline, March 2, leaving a wife, the sister of the inventor, Prof. Moses G. Farmer.

gathered strength," he could help other doubters.

The other beautiful and commanding quality was his disinterestedness. His honest hands grasped, during his threescore years and ten, various and honorable implements of toll, but they never carried about an ax of his own to be ground at somebody else's expense. How many citizens among Boston's five hundred and seventy-five thousand can take rank with him in the interest which, to the very hour of his death, he maintained in everything that might affect the welfare of the community?

He held office for only a small fraction of the time that he has been in the truest sense the servant of the people. No respectable reform appealed in vain for his sympathy. And it was in line with all his public work that only the week before his death, when a distressing condition of affairs in one of the public institutions hereabouts was brought to his attention, his eye kindled and he said, "O, I wish I had time to try to help to make matters right!" He wrote many books, from which he derived a moderate pecuniary gain, but no one will ever reckon up the number of public addresses and newspaper articles for which he received no financial reward. No one will ever compute the hours he has given to committee work and to untiring effort in behalf of good causes. So it was no perfunctory impulse that led Acting Governor Wolcott to say that Charles Carleton Coffin's death robs the commonwealth of one of her best citizens.

We should miss the best lesson if we did not record the part his religion had in making him the man he was. The first hymn he ever learned began,

Life is the time to serve the Lord.

And it was that passionate sense of obligation to his Master and his Redeemer which made him from his boyhood covet earnestly the best gifts, that thereby he might prove his devotion by service and by sacrifice.

The night before he died he talked in a familiar way at the supper table about the magnetic power of the cross of Christ and said that to him its great attractiveness was that it represented service. In the twinkling of an eye he has passed from an abundant and untiring earthly service of his Master into that sphere where his servants still serve him but in the gladness and strength of the open vision and with his name written upon their foreheads.

H. A. B.

THE CHRISTIAN LIFE.

IV. BIBLE READING.

BY REV. FLOYD W. TOMKINS, JR.

The Bible is God's message to us. Not the only message, for we must never think that we honor the Bible by making it the sole medium of communication between God and his children. God speaks to us through prayer and all the other means of grace. He speaks to us through history and the voices of the past, and in this age we are learning that he speaks to us through nature and all her wonders. The Psalmist knew this when, long ago, he sang: "The heavens declare the glory of God. Day unto day uttereth speech." And our Lord taught it when he said: "Consider the lilies." And the great dramatist said:

Our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones and good in everything.

We are to learn God's lessons wherever they are found. But the Bible is pre-eminently the book of revelation, because it means just one thing—Christ. Jesus is the center. Nature only indirectly proclaims a Redeemer. She suggests redemption through evolution and through human invention and discovery and mastery, but she does not centralize it or make it personal. Through the Bible we know that Christ is the great Redeemer through whom all lesser redeemers work, because he leads in all redemptive advance. We must keep this truth in mind, then, in all our Bible study. It is impossible to understand the book, it is impossible to gain from it the true help we need, unless we find this kernel, this dear center, sometimes hidden but always there—the Christ.

There are three especial ways in which the Bible helps us. (1) It tells us of God. (2) It tells us of ourselves. (3) It reveals the future. It tells us of God as he was progressively revealed. It is a wonderful study to mark how a personal God comes out of the mist of uncertainty—first as suggested in Genesis, where we find the crude conception of his being simply a man with great powers; then in the Hebrew history, as he revealed his might and truth in experiences and laws; and finally in the prophecies, as he became the Jehovah, the guide and the Guardian of his people. And then in the New Testament Christ revealed him as the Father, the Friend, the Healer and Comforter. If any man doubts God or wonders who and what he is let him intelligently study the Old and the New Testaments and see how plainly he who made us is revealed. Then the Bible tells us about ourselves again with graded step. At first men are children seeking pleasure, curious, afraid, discouraged. Then they come to youth, aspiring, daring, even impertinent and hating restraint. Then in maturity they recognize themselves as God's sons with great longings to be satisfied and great victories to be won.

And side by side with this the Bible gives the laws of growth, the plan by which man is shaped into perfect sonship, from the A B C of the Old Testament law, "thou shalt," and "thou shalt not," to the rich culture and art of the New Testament, where one word, love, opens all secrets and breaks down all obstacles. And, finally, having told us of God and of ourselves, the Bible opens—not widely lest we be blinded by the light, but widely enough for us to see and believe—the gates of the future. Life, once thought to be a probation, becomes an education for something higher and better. Work, once hated as the part of a slave, becomes the sharing with divinity of the power of creating and blessing. Friendships open into the fullness of joy never to be broken; and death, from the horror of a dark river, becomes the jeweled gate opening into God's full glory. Everywhere, from Genesis to Revelation, these are the messages: God, Man, Eternity. O, the rest in finding here these enigmas solved! From their united clearness life steps out before us as a brave, beautiful, strong, significant thing. We can live high and noble lives because we know God and ourselves and our destiny!

Before suggesting some ways of using the Bible, let me say—and it is timely to say it—that we must not be disturbed by the treatment which this book is receiving

now at the hands of critics. There never was an age when interest in religion was as great as it is today. But with the interest has come a spirit of examination and dissection which is very bold and fearless, and a great many old ideas and opinions are being overturned. We need not be afraid. God's truth will stand. And if any dress in which that truth has appeared before us is changed, it will only result in the truth itself becoming richer and dearer and more beautiful in its new adornment. Real faith is not afraid of any examination or discovery; it wants only the truth.

And now let us think how we can study the Bible. There are two kinds of Bible study, intellectual and devotional. The former is good. It leads us, as good Bishop Hurst said years ago in my hearing, to find all we should know as educated men and women, of persons and places, dates, doings, doctrines and duties, in the most interesting book of the ages. But the devotional study is the more important.

1. First, then, we must not begin with Genesis and read through to Revelation chapter by chapter. We can gain no real benefit for our souls and lives in that way, for the chapters and verses are arbitrary divisions, and so is the present chronological arrangement of the books. But we must open our Bible to any part we will and read a few words, or many words, as we please, and then think of them and apply them to ourselves, for they are a message from God. Suppose, for instance, that I am about to read my Bible at the time of my evening devotions. I open to Isa. 55—"Ho, every one that thirsteth." Perhaps I stop just there. I have my message and I apply it: "The dear God calls me, hails me in the very onrush of my life! Ah, the joy of his love! And not to me only, but to all he calls. And knowing our desires he appeals to them. He knows how thirsty we are!" So I think what God means as he speaks his message to me. Or I turn to the 121st Psalm in the morning and carry the thought of aspiration with me all through the day. Or I read John 15 and learn the lesson of strength through Jesus.

That is what we mean by devotional reading. It is the taking and the applying of a word from our Father. And to make this the more real it is always well before reading to hold the unopened Bible in our hands and with closed eyes ask God to show us his will in our reading: "Open thou mine eyes, that I may behold wondrous things out of thy law." And after we have found and pondered upon the message again we should utter a little petition: "Bless this thy message to me, O God, and may I live by it today," or "rest in its comfort to-night." How real that makes it all! It is just like a talk with God or a spoken message from him. Don't question the number of verses or the minutes. Sometimes your devotion must be very brief; sometimes it can be continued. Don't wonder whether you ought to read the Old Testament or the New. But just open to any book you please and read. You cannot fail of help, and help is what you need and what the Bible should mean to you.

There are, of course, certain parts of the Bible to which we instinctively turn. The Psalms and Isaiah in the Old Testament, the gospels, especially Christ's own words, and the epistles of James and John in the New Testament—these never grow too familiar. But the whole Bible is good.

I have no doubt the dear old woman who said her favorite text was, "At Michmash he hath laid up his carriages" [Isa. 10: 28], found a message of comfort even in those words. If ravens fed Elijah, may not strange words sometimes feed us?

2 It is well to know by heart certain parts of the Bible. What a great joy to be able to repeat verses or chapters at times—when we cannot sleep, when we are ill, when traveling or walking, or when talking to a sick person! It is good to take the morning's verse or verses and repeat them all through the day, letting them be the "secret strain" of the day. For as Keble so beautifully says:

There are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

In this particular I do think it is one of the dearest plans to have a Scripture calendar with a text for each day. When you tear off the old date in the morning, how often a rich, sweet message comes to meet you with the new date! And it speaks all through the day. I remember so well a day of trouble in my life when all seemed lost. Work was a failure, I was disappointed in a friend, and the way was dark, and I said: "Shall I go on?" Then I looked at my little calendar, and the text was: "Whatsoever He saith unto you, do it." What an inspiration! At once I seized my hat and ran to see a sick person who needed comfort, and a poor woman who wanted food, and a young lad who was in trouble, and when I came back the old burden had vanished. The way was clear. It was "doing the next thing" that drove away the clouds and brought the sunshine.

From an old English parsonage, down by the sea,
There came in the twilight a message to me.
Its quaint Saxon legend, deeply engraven,
Hath, as it seems to me, teaching for heaven;
And all through the hours the quiet words ring,
Like a low inspiration—"Doe ye nexte thyng."

3. The Bible has help for all needs and conditions. We must accustom ourselves to go to it as a book of God's words. I need comfort? Then I go to the Bible, and wherever I turn there is the message of peace. My desire brings out new phases of old truths. I need strength, and in the words I read there rests the assurance of God's power. We can come here in sorrow, and there is consolation; in doubt, and there is wisdom; in joy, and there is sympathy. We are inclined to laugh at the habit which some old-time Christians had of opening the Bible at random, and taking the first word they read as a message. Yet I am inclined to think such use was not so far astray. For if we look for help we will not have to read very long before the help will speak. And we do need—yes, we strong, intelligent, nineteenth century men and women need the help which thus comes.

Fewer mistakes would be made by public men, fewer failures would shake the business world, fewer experiences of awful despair would startle humanity with that fatal, suicidal cry, so often heard since Shakespeare made it real—"Drown'd! Drown'd!"—if we humans used this Book of comfort and help more constantly. A dear friend, now in Paradise, had on her desk, always facing her, a sweet motto: "What would Jesus do?" If his life was the model for us all, then, surely, only as we find from the Bible story an answer to

the question as often as it comes to us, can we hope to walk aright.

4. If prayer is communion with God then Bible reading must be listening to God. Now we need to listen to God all day long. Like Jesus, we must meet temptation with, "It is written." So we must have a message always near. We cannot always have our Bible, but as we walk, as we work, as we wait for a moment in the "pauses" of the heated day, we can bring the morning's reading, or any other word which God speaks to us, to meet the exigencies of the time. Ah! here is where, sometimes, we find our greatest help from the Bible. Like great pearls the words come and before them temptation flies. Like piercing rays they show the way and we walk on without doubt. Like sweet waters they make green the barrenness of duty and toil, and the very desert of struggle blossoms and is fragrant.

God give us grace and wisdom to use this dear book constantly. It can never fail to help and cheer us. And the more faithfully we read it the clearer and the dearer will its messages grow.

O, precious, holy book of God,
There are no words like thine;
The tones that angels bend to hear
Breathe through these lines divine,
And come with love's own melody
From the King's heart to mine.

HALF-WAY.

BY REV. A. H. QUINT, D. D.



Dr. A. H. Quint, D. D., the warm and confidential friend for many years of Dr. Dexter, was born March 22, 1828, graduated from Dartmouth College in 1846 and from Andover Seminary in 1852, taking a fourth year of study there. His pastorates have been at Jamaica Plain, Boston,

New Bedford and Allston. He was secretary of the Massachusetts General Association from 1856 till 1881; chairman of the committee which prepared the constitution of the National Council, and he presided at the opening of its first session at Oberlin; secretary of the body from 1871 till 1883, and moderator of the same 1892-95. From 1861 to 1864 "Chaplain Quint" cared for the spiritual interests of the Second Massachusetts Infantry. From 1859 to 1876 he was an editor and a proprietor of *The Congregational Quarterly*. He is the ablest living interpreter of our denominational polity. His signed and unsigned contributions to our columns are to be numbered by the thousand, and have shaped powerfully the history of our societies, our churches and our readers. Dr. Quint is a consulting ecclesiastical lawyer, whose income is in exact inverse ratio to the amount of advice which he bestows upon churches and pastors throughout the length and breadth of the land.

I am betrayed into exposing the fact that I furnished some short communications to the *Recorder* and to *The Congregationalist* forty years ago. The word "half-way" struck my fancy, and insured the betrayal. Half the life of this newspaper is a long period, not altogether because of years, but also because of structural life. I was at that time too modest to affix my name, and quite a long article of mine, printed early in 1858, bore the appropriate signature "A. B. C." It was a controversial article

upon a feature of church order. A council had decided that a certain pastorate had legally ceased, but ecclesiastically remained. If I were now to sum up the argument, I should quote the Irishman who said regarding a hole in the bank, that he had dug the bank all away and left the hole sticking up all by itself.

There were two papers in 1856, the old *Recorder* and the new *Congregationalist*. The *Recorder* was edited by Rev. Parsons Cooke and Rev. Samuel H. Riddell. Each of these was an able man. Parsons Cooke was an extremely powerful man, and thoroughly orthodox. On the page of *The Congregationalist* was modestly printed, "Edited by pastors of Congregational churches." I was not in the secret, and I did not know who these were, excepting, of course, Henry M. Dexter and Andrew L. Stone. Dr. Dexter had won my undying regard in 1852 by a kindly complimentary editorial sentence regarding a so-called oration given by me at the Porter Rhetorical anniversary in the Old South Church at Andover when our class graduated. There was a great throng present at the double anniversary, which included the Society of Inquiry also, two speakers being chosen for each society by the whole body of students. Fancy my consternation two years ago, when temporarily engaged in some homiletic work at Andover, I did not find a single student who had ever heard of the "Porter Rhet." I feel sure that the abandonment of its weekly debates, of the discussions in theology by students in turn, and of the Thursday afternoon orations has been a serious injury to Andover.

However, that kind sentence by Dr. Dexter has influenced my life in one particular. It impressed me, as I grew older, with the value of a kindly appreciative remark to an earnest young man. It also led me into a warm friendship with Dr. Dexter, beginning in 1853. In looking over the Minutes of 1855 I find the astounding fact that "Rev. Alonzo H. Quint, Rev. Parsons Cooke and Rev. Thomas T. Richmond" were made publishing committee by the General Association, which meant the commencement of my statistical work, and, the following year, the secretaryship of the General Association, which lasted for twenty-five years. For twenty-three years of that period the work which now commands \$500 a year was done gratuitously.

The two papers were going on side by side. Theologically I preferred the *Recorder*. By personal intimacies I preferred *The Congregationalist*. What I preferred, however, made no difference to either of them. Good men, grand men were engaged upon each. Their lives flowed into the organic life of these two papers. The two started from different sources, but under similar laws of life and really from a common origin. The two were destined to come together when the sharpness of divergences once needful had worn off.

I have stood at Jefferson's Rock upon the high of Harper's Ferry in springtime. The view had the beauty of which Jefferson wrote. On the right hand came down the Shenandoah and on the left came the Potomac. The two met at the foot of the headland. In the enormous rise of the spring waters the two had different colors. So strong was the contrast that one could see the two rivers flowing side by side in the one river so far as the eye could reach. Scarcely any imaginary line divided them.

Far down below the distinction began to fade and the two intermingled and went on to the ocean in color which was neither the one nor the other.

There are different ways of editorial management. I think that Parsons Cooke remained a pastor while editing the *Recorder*. Pastors edited *The Congregationalist*. It was not considered so great a task then to edit a religious newspaper but that pastors could do their work in their leisure hours. I suppose the story is well known that when a religious editorial article was demanded of Dr. Stone he would hastily seize one of his sermons, tear out three or four leaves, quickly prefix a slight introduction, and give the papers to the boy who was waiting. Perhaps this was just as well as to write an editorial in a hurry. But it was not editorial work.

Dr. Dexter took personal charge in 1856, half way between 1816 and 1896. In due time it became an apparent necessity that he should relinquish the pastorate or the paper. I think I was moderator of the council called upon his dismissal from the pastorate. I remember that it was seriously questioned by some persons in the council whether it was proper for a minister of Christ to abandon the pastorate and become an editor. May I be permitted to record the fact that in the council which a few years ago ordained one of the present editors of this paper to the work of the ministry, and of which I was moderator, the question was again raised whether we could properly ordain a man to the work of the ministry whose main, though not exclusive, life service was to be that of an editor of a religious newspaper. The few doubting brethren were finally satisfied that it was proper to proceed.

One thing is certain. The religious newspaper has come to have that importance that, if a pastor is to be at the head of its editorial force, the substantial editing and practical management must be in the hands of executive officers. Perhaps here I may correct a misapprehension. I am not on the staff of this paper. They give me quite liberal range for communications, but I have been aching to say that I differed entirely from the Venezuela position of the editorial page. I believed in the President's message through and through. Now that I have freed my mind I feel better. In fact, not being on the staff, I can express my appreciation of the work done so faithfully and so conscientiously upon this paper.

Once I came near having an antiquarian treasure. In 1816 a Dover boy was learning the business of a druggist in Boston. The first number of the *Recorder* was just ready for the press. The boy's employer, a leading man and much interested, sent him to the office for a copy. The boy was told that if he would wait a few minutes he could have one. The first impression, which was taken in his sight, was delivered to him, and he took it to the master. Other copies were had, but the boy kept the first one as a curiosity. He kept it many years, and with all the early volumes of the paper. After the war of 1861 I went to the family hoping it would give me that copy. With all the early volumes that special prize had been sold for old paper and had been fed into the mill.

When I went to the war the *Recorder* asked me to write as a regular correspondent, and offered as an inducement to send me a copy of the paper every week. Mr.

Richardson, the managing editor, whose value to this paper was scarcely less than of Dr. Dexter and whose memory I warmly cherish, made a similar proposal for *The Congregationalist*, except that he offered regular payment and as many copies as I wished to distribute among the soldiers. Such was the difference in the business management.

"Half-way" seems a long way back.

The indispensable person who writes my every article is saying to me, "Why do you write about forty years ago? The young men don't care what happened then." Perhaps they do not, but they will let some of us remember Parsons Cooke and Henry M. Dexter, the great editors of forty years ago. And I am sure that no one will grudge me the remembrance of the forty years of a somewhat tender relation to the readers of this paper.

THE OBSERVANCE OF PASSIONTIDE IN CONGREGATIONAL CHURCHES.

BY REV. LUCIUS H. THAYER, PORTSMOUTH, N. H.

In the Congregationalist Handbook for the current year is printed a list of Topics for Paschontide. These appear in response to requests which came to the office of the paper, and these particular topics are the outgrowth of a pastor's work in one of our churches. These facts are indicative of a custom that is gradually establishing itself in some churches of our order, and we may hope that the facts are also prophetic of a general observance which would increase the religious power and spirituality of the Congregational churches. In these churches the widespread observance of the Easter festival is a matter of recent years, and the unreserved celebration of the day has proved itself a grateful and helpful custom. In some quarters it is esteemed as a necessary part of the church life. We need not fear to face the recognition of Palm Sunday, and we can expect nothing but blessing to come from a wire and devout observance of Holy Week.

Surely, our denominational consciousness is strong enough to avert any supposed dangers from churchly associations. The time has come when we can well assert our catholicity by showing ourselves able and willing to appropriate and use any general customs which have in them reality, and which are capable of being made spiritually fruitful. We belong to the church universal, and by some outward observance of Holy Week we shall but indicate our inheritance in historical Christianity, and manifest our unity of spirit.

This by no means involves the acceptance by the Congregational churches of any particular customs or established forms, nor does it necessitate any uniformity of practice in the denomination itself. There is open to us as a denomination the natural and vital procedure of interpreting and using the Paschontide in accordance with our own genius, while the individual churches may each accommodate the observance to its own circumstances. The services may be exceedingly simple or rich and elaborate, but they will be adapted to local conditions. This very possibility of variety will tend to make the observance vital instead of formal.

A round of worship which has a dramatic movement and a strong representative character is for some types of mind and grades of culture religiously valuable, though it is

largely foreign to the Congregational spirit. Such elements of worship, however, will appear as we make the Holy Week a time especially for study and meditation upon the incidents of the last days of our Lord. Such a use of the week is as profitable for occasional years as it is natural, and the topics for the meetings would be determined by the daily incidents as narrated in the gospel story.

The gospel material, however, is not well distributed over the days, and for this reason, as well as for other considerations, an interpretation of the truth of the week may well be made in connection with general topics, which will, indeed, on some of the days take a strong coloring from the occurrences recorded in Scripture. The considerations referred to above are these. The whole life of Jesus gathers itself up and comes to its full revelation in the last week. It is then that the principle, the power and the full devotion of his life appear. Then the truth of his relationship to God, to man and to duty becomes clear. It is then that the true humanity of Jesus is recognized and felt by us beyond a peradventure, while in the self-disclosures of his parting words and of his obedience to the Father's will we know Jesus to be the Son of God. No study of the history of the week alone, no narrow range of topics restricted to the death of Jesus considered apart from his life can adequately interpret Holy Week. We must hope to elicit and understand somewhat fully the spirit of the Master which came to full revelation in the circumstances of Paschontide. We must come anew into full sympathy with this spirit and appropriate it for ourselves, thus coming consciously into fellowship with Christ.

The services of the week will appeal most strongly to the professed followers of Jesus. In these services the devotional element should predominate and discourse should be largely quiet and meditative in its character. Yet many of the themes suggested by the week allow of the highest type of forceful and formal utterance and the sermon may rightly have a place in the services. It would not be out of place to make the week a time for direct evangelistic effort if the local circumstances should demand it, but ordinarily it is much to be preferred that the services have a character of their own and that the great themes and the natural associations of the week be trusted to make their strong appeal for personal allegiance to Christ and to render the services in the truest sense evangelistic.

A true observance of the week should then strongly influence the personal religious life, but, though the effect be intensely individual, it should also be widely social. No round of meditation and no series of sermons will be complete that does not remember the social and industrial need of the present day. No consecration can be entire that does not fit the individual for Christlike contact with the world and ready and righteous service in it.

Such a turning of the thought outward will guard against an undue self-consciousness and a morbid contemplation of the sufferings of Jesus and will thus avert the danger of sentimentality which lurks in the observance of Paschontide. There is a needed suggestiveness in the words of Jesus to the women of Jerusalem: "Weep not for me." Christian worship should ever be incomparably different from that

cultus of Dionysus, where the devotees bewail their god and, with symbolic action, appear to share with the divinity the deepest pains and terrors of death. For sane and reverent souls Holy Week will be not a time for sentimentality, but a time to arouse and re-enforce the truest sentiments.

It will usually be undesirable at Passiontide to inaugurate a week of prayer and conference meetings. The regular weekly meeting may often be retained, and a subject chosen which will be in harmony with the other meetings of the week, and which will also allow of the participation of all the persons present. Some churches will find a service centering about the Lord's Supper a most helpful one for Thursday evening. For Good Friday a preaching service with a sermon following a carefully arranged order of worship is greatly to be desired. *The Congregationalist Service*, No. 9, in whole or in part, is well adapted for such a use. Often some helpful speaker from abroad may be secured for the sermon. Special music may be arranged and a general invitation to attend extended to the community. Best of all the service on Friday may be a union service of different denominations. A number of speakers may take part in the service when desirable, and the spectacle of a large number of Christians forgetting their differences in common worship can but make impressive the great truth of the day.

As a form of service available for any church, large or small, and a form which may be used for all or for a part of the week, we venture to suggest something that has been tried with good success. It is a devotional service conducted by the pastor. A late afternoon or early evening hour is chosen. The service lasts for thirty minutes. It opens with a piano rendering of some suitable composition. This is followed by a prayer and the reading of a passage of Scripture referring to the day or pertinent to the address which follows. This address is of the character of a meditation, and it may be spoken from the chair. The singing of a few stanzas of a carefully chosen and familiar hymn closes the meeting. In connection with such a service there need be no anxiety about numbers, as the service is suitable in its form for few or many persons. The holding of such a series of meetings will prove a good way to test the willingness of the people to co-operate in the observance of Holy Week.

It is possible for music to have an important place in the worship of the week, and those churches which are able to arrange musical services will find much available material. With a good organist and a soloist a Passiontide service of organ and vocal music may be given, which will be entirely worshipful and which will attract and impress a full church. After the first half of such an organ recital the minister may enter the pulpit and lead in the responsive reading of a passage of Scripture which has been printed on the program. This may be followed by a short prayer and a moment of silent prayer. After this the organ begins the Chorale from the *Passion Music* of Bach, "O, sacred head now wounded," and after it has been played through the congregation rises and sings the words of the hymn. To render the service most effective the musical numbers must be selected and arranged with reference to the Scripture and prayer, and also

with an idea of progress. Bach, Handel, Gounod, Guilmant, Thomas, Franck and Maillly are among the composers whose works may find a place in such a service. With a shorter musical program and the addition of a Scripture lesson such a service as above described makes a strong setting for the sermon of Good Friday.

But the number and character of the services may well be left to the pastor, who will truly interest himself in the matter and study the possibilities of his parish. There are some places doubtless where any observance of Passiontide would not be grateful or where for other reasons it is impracticable, but it is probable that many Congregational churches would broaden their religious life and deepen their spirituality by acting upon the suggestion for an observance of Holy Week.

EXCITING DAYS FOR ITALY.

Rome cannot be other than interesting, and the progress of the work of excavating and rendering accessible its many striking ruins and other relics of antiquity has added greatly to its interest during recent years. The usual spring throng of visitors imparts additional bustle to its streets and one meets English and American faces everywhere. For a city of its population it is surprisingly small. One can easily walk from its eastern to its western border, say from the Pincian hill to the Janiculum, in a half-hour, and fifteen minutes more gives time enough to traverse its greater length from north to south. This is an advantage in sight seeing, since points of interest are so near each other, but it takes new-comers much by surprise.

One misses this year, however, the popular gayety of which so much has been written. The carnival season has just ended, but the only evidence of its occurrence was the occasional appearance of a group of masked and costumed boys and girls in the streets. The famous battles of flowers and *confetti* and the horse-racing in the Corso have been abandoned, and even the usual court festivities were omitted this year. The nation is almost, if not actually, on the verge of bankruptcy, the people in general are very poor and are taxed more heavily than ever, and a depression of spirits prevails which is apparent to even the most careless visitor. Parliament will meet within a week and a cabinet crisis seems inevitable. Signor Crispi, the prime minister, probably is the most unpopular man in Italy and a fierce attack is to be made upon his policy. If he retains power matters seem destined to go from bad to worse, yet no other man seems competent to manage affairs any better.

The chief present cause of distress and of his unpopularity is the evil fortune of Italy in Abyssinia. As my latest American papers seem unconscious of the importance of this war, I devote a little space to the subject. Some years ago Italy made the mistake of establishing a colony in Abyssinia. A year or two ago a disagreement arose between the colonial authorities and Menelik, the king, or negus, of the remainder of the country. They were so foolish as to treat him contemptuously and war resulted. But he is a man of considerable ability and the head of a brave and powerful people and he has reduced his European foes to extremities. He has killed many, captured many, completely checked their movements, taken

one or two of their fortified posts—generously releasing their defenders under safe escort, however, and without even paroling them—and now bids fair to surround them entirely and cut off their retreat as well as their supplies.

Their campaign has been bungled at the seat of war by apparent official incompetency and at home by neglect to send out sufficient troops and supplies, and now, when it appears to be too late, the government is hurrying off more soldiers who cannot arrive until just as the rainy season sets in and prohibits offensive operations until autumn. Menelik pursues the Fabian policy and avoids a decisive battle. The Italian general professes to be eager for one but is not believed here to be in earnest. Should one take place it is not unlikely to go against him, as Menelik's army is fairly well armed, full of fight, on its own territory, and three times as large. Should it be favorable to Italy, even then it will be terribly costly and the climate will decimate the Italian survivors before autumn. Defeat will be a grave disaster for Italy and victory will afford her only a narrow and temporary escape.

Moreover, the struggle has a larger importance than appears at first, and this is why it is of special interest to Americans. It may prove the cause of grave events in Europe. France and Russia are suspected, and not without some evidence, of secretly backing Menelik, in the hope of discrediting Italy as a military power and of thus destroying the Triple Alliance, in which Germany and Austria are now united with Italy for mutual offense and defense. It is not impossible—strange although it would be—for a decisive victory by this petty African ruler to result in a change of the whole European political situation, perhaps even of the map of Europe. There is ground, therefore, for the anxiety of the Italians, and their distrust of Crispi, who seems to suppress much of the news from Abyssinia and certainly has prohibited all public meetings for criticism of the government's policy, together with their restlessness because of the severe financial cost of the war have created an undercurrent of indignation so deep and general that some do not hesitate to prophesy not merely the downfall of Crispi but even the overthrow of the monarchy, in spite of the well-merited personal popularity of the royal family. No war ever was more unpopular than this Abyssinian war is in Italy.

Meanwhile American foreigners congratulate themselves more heartily than ever that they belong to a country which has avoided European political complications, has not been beguiled into the planting of colonies, and is not burdened with a large standing army. As we cannot help our Italian friends, except by our sympathy, we have been enjoying the lovely weather, and have surfeited ourselves with sight-seeing. But at this season this part of Italy is not strikingly beautiful, but as brown, except in sheltered spots, as New England and is hardly wooded at all. Yet the views of the distant Alban and Sabine mountains are fine, and although Rome no longer is the mistress of the world, she certainly is unsurpassed in her peculiar kind of attractions.

Feb. 26.

M. D.

A genuine revival means a trimming of personal lamps.—Theodore L. Cuyler.

The Home

A TOUCH OF NATURE.

When first the crocus thrusts its point of gold
Up through the still snow-drifted garden-
mold,

And folded green things in dim woods unclose
Their crinkled spears, a sudden tremor goes
Into my veins and makes me kith and kin
To every wild-born thing that thrills and
blows.

Sitting beside this crumbling sea-coal fire,
Here in the city's ceaseless roar and din,
Far from the brambly paths I used to know,
Far from the rustling brooks that slip and
shine

Where the Neponset alders take their glow,
I share the tremulous sense of bud and briar
And inarticulate ardors of the vine.

—T. B. Aldrich.

The series of articles which we begin this week on *The Science of Food* will have no interest for women who are wedded to the traditions of their grandmothers in respect to methods of cookery. But earnest, intelligent mothers, who cannot understand why their children have no physical stamina when an abundance of good food is provided for them, will welcome a scientific treatment of the subject by one who is a recognized authority in all such matters. The general standpoint of the writer corresponds with that taken by Mrs. Helen Campbell and others in the *March Review of Reviews*, and the fact that a leading magazine devotes so much space to an article on Household Economics is indicative of how important the topic seems to educated men and women. No doubt a reform in cooking means a mitigation of disease, intemperance and sin, and, therefore, this series of articles will appeal to philanthropists no less than to housekeepers.

Busy women often fear to lose their hold on friends because they have not leisure to meet the small obligations of friendship. It is true that we ignore too often the need of steady purpose to show the one for whom we have a sincere regard that she is not forgotten. Particularly in the matter of correspondence is steady loyalty necessary, but this does not require many sheets of paper and hours of precious time. A few lines sent frequently might contain the reassuring message. In her pleasant little book *Charm and Courtesy in Letter Writing* the author strongly emphasizes the mission of a friendly letter to express remembrance and love, to give not instruction, but comfort and joy. "It is sympathy, kind feeling, affection, your friend hungers and thirsts for," she says truly, and George Eliot had the same conception of the aim of a letter when she wrote to a friend, "What I want my letters to tell you is that I love you truly, gratefully, unchangeably."

THE SCIENCE OF FOOD.

I. EVOLUTION OF COOKERY.

BY M. V. SHALER.

Cooking food is a development of civilization, but we must hark back to primitive man for its origin. He doubtless discovered by accident the greater palatableness of flesh when submitted to the influences of heat. He had no means of knowing whether the food so treated would possess any greater value as a builder of "brawn and muscle." Instinct, the palate and ac-

cident were his only guides. Whether he cooked on the coals or under, or on a spit or in a stew pot, his methods in point of healthfulness, nutrition and economy have not been improved upon by modern cookery.

"The whole science of cooking is coming back at last to something like that one simple process—the slow boiling in a clay pot—excepting where nutritious and economical diet is not the thing demanded. People in this age require composite cookery, and among certain classes the demands of a cloyed sense and a satiated appetite have created most elaborate and useless dishes," says Dr. Mary Green in her interesting history, *Food Products of the World*.

The ancestral bean pot, dear to the New England heart, is almost identical with those found in mummy pits of Peru. Mound builders of Ohio, cliff dwellers of Colorado, three thousand years ago, used similar vessels, and wherever relics of an ancient race are unearthed the rough clay pot has been commonly found. To the archaeologist the remains of cooking utensils serve as valuable data upon which he builds his theory of the plane of civilization occupied by the race of people using them.

Elaboration of food to an unhealthy degree is peculiar to civilization. Much relating to cooking is a matter of education rather than physiological necessity. With the autocratic *chef* it is a question of palate, which demands a novelty because of satiety. He commands his princely price and guards the secret of some concoction which it requires a doctor to rectify when eaten. Our methods are almost wholly empirical, for "science has stopped outside the kitchen door."

The subject of cooking, the establishment of cooking classes, the publication of recipes, reference to various nutritious foods by the paragrapher, and other methods of bringing before the people the study of diet, has attracted wide attention, and is all very well so far as it goes, but it is one-sided. It mainly increases knowledge as to variety by giving directions for combining and mixing materials, and thus promoting a commercial value to that skill. It does not go to the root of the subject and correct the fact that we eat too fast, too much at a time, do not take the proper proportion of nutrients, or that our cooking is bad. It praises the efforts of many teachers who charge large fees for showing women how to "fry cream," "cook chicken livers with rum sauce" and "sweet breads" (at a dollar a pound) and the like, all of which a child could do with a cook-book.

In the minds of most people there is a vague and indefinite conception of what is a proper diet, and the terms "food values," "nutrients," "calories," "potential energy," and the rest are meaningless. Fortunately for us, by a process of natural selection, man has chosen certain kinds and formed combinations of food which give substantially correct proportions of nutrients called nitrogen (protein), starch and fat, which are necessary to the proper nourishment and development of the body. But he has also, through ignorance of the chemistry of food, destroyed by bad cooking a considerable amount of these nutrients which his system required. Cooking does not add to nutritive qualities. In fact, it frequently destroys or removes a considerable portion of nutrition. Our generosity and extravagance are largely to blame for this. In countries where fuel is scarce

there is found the best cooked food. The Frenchman and the Italian stand cool and composed over a handful of live coals, watching their material grow appetizing, digestible and nutritious. We Americans lavishly feed the great coal range, which answers back in scorching heat and "renders unfit for food everything put upon it."

Another phase of our unintelligent methods is our haphazard supply which furnishes Bridget an abundance to overflow ash cans, clog pipes, choke cesspools, draw vermin and offer culture medium for the ubiquitous microbe. The lack of robustness afflicting many people proves to investigators the want of proper proportions of nutrients to build up the overwrought body which must endure somehow the stress and strain of American life and climate. Workers in philanthropy recognize the craving for stimulants as due to this fact. Fifty years ago nothing was known of the constituent parts of food. Today investigation is proving how different ingredients serve their purpose, how much of each is needed to supply the demand of different ages, sex and occupation and how best to adjust the diet to the wants of the user, to quite a definite degree. These points will be treated in subsequent articles.

A "HEARTY" LUNCH.

BY MRS. SARA B. HOWLAND, GUADALAJARA, MEXICO.

It was a sad day in the little home of the Blossoms. Helen Parker was going away from Lakeville, never to return in the dear old way. "I will come again if I live," she had promised the little ones, who were inconsolable at the thought of losing Auntie Helen, their friend and playmate; but the next moment her own eyes filled with tears, and she stretched out her hand impulsively to Mrs. Blossom. There are long days between goings and comings again, even for those who are not children.

There had been many happy hours since the day when the "yellow medicine" had wrought its cure, and now, whenever a night came when there were no examination papers to correct or evening meeting to attend, it found Helen in the nursery with Mrs. Blossom, putting the children to bed. Then, when all was quiet, the stories told and the prayers said, the two friends would curl down together in the billowy depths of an old-fashioned lounge and have a good talk. Sometimes it would be of ways and means, of plans for concocting various articles of feminine apparel, or of the strong points of Mrs. Ward's story. Then, sometimes, would come one of Helen's tired nights, when her nerves were quivering with the long strain of the school-room, and she only cared to sit in silence, until the very quietness rested her and she felt like talking over the day's annoyances. Friends must understand each other well before they can enjoy being silent together.

But these are only the outside thoughts of woman's life, and best of all were the nights when there were talks about the deep things, when the "obstinate questionings and blank misgivings" of one would find their answers in the calm faith of the other, as each had wrought out different problems from the different experiences of her life—times when the "fine fret of daily care" would seem insignificant in the thought of eternal truths. No wonder that the moments would fly until the opening of the study door would announce that Mr

Blossom had finished his evening's study and was coming up to find the little mother. Often Helen would stay for the short, earnest prayer with which he closed the day, and would then run across the back yards to her boarding place, thankful that she could share in the sweetness and rest of a real home.

The good times had come to an end in an unexpected way. It was three months ago when Helen, with a white, strained face, came in, clasping a crumpled yellow envelope in her hand. Mrs. Blossom took it from her, read it silently, passed it to her husband, and gently drawing her into her own room she shut the door. The dear mother, known to them all through Helen's loving pictures and the letters constantly shared with her friend, had died suddenly, and there could not even be the comfort of a last word.

Ah, what secrets of the strange mystery of sorrow did the two friends learn in the hours that followed! Grief must have its way for a while, though the sufferer be the saintliest of Christians, and next to the bitterest pang is that of the friend who is so helpless to give any real comfort. But the great heart of God is infinite in compassion, and human tenderness does help more than we know; so, by and by, Helen could meet the kind looks of the village people with a brave smile, and went back again to her duty, though she said wearily one night to Mrs. Blossom, who always went down to the gate to meet her now, "It seems as though the heart had gone out of everything."

The lonely home in California needed her, and she had only waited to close the term, expecting to start on her journey the second week in June. It was hard to go, and, as the children came the last day to throw their arms around her neck and give their good-by tokens she wondered how she could ever have felt impatient with their small sins.

Mrs. Blossom, meanwhile, was spending the last afternoon in flying busily about the kitchen, putting her latest idea into execution. Helen would have many days of lunching at railroad stations, for she could not afford to take all her meals in the dining car. She would get her dinners there and pick up the rest as best she could, so Mrs. Blossom was planning to give her the daintiest possible lunch that would last her for a few days and put off the "snatched-up" meals until the last, when she would be too near home to mind. She knew too well of the sinking of heart that comes when the good-bys have been said and the train shoots away, bearing one into a new life. Going towards home or from it there is always somebody left behind, and was there ever a good-by that was wholly joyous? A pleasant surprise in the way of an unexpected message would turn the current of thought, and so Mrs. Blossom worked all the afternoon experimenting. At dusk she carried a large tray of successes to the seclusion of the cellar, while all failures, owing to the tendency of pies to ooze a sticky liquid in the wrong place, of tarts to project an airy bubble in the center and of cakes to rise in a comical one sided manner, were laid aside to be disposed of in the convenient stomachs of the little Blossoms.

Early the next morning the whole family assembled to watch the packing, the babies being placed in high chairs at a respectful distance lest their small fingers should be tempted in an evil moment to poke the

frosting or to pick off the artistic crinkles of the tarts. She had selected a large white pasteboard box and had lined it again with white printing paper. Near by were squares of white paraffine paper, as many of tissue and a piece of narrow white ribbon, bought for a rosette for baby's bonnet but gladly sacrificed on the altar of friendship. There were thin sandwiches of tongue and ham, cut with a cooky cutter in the shape of hearts, laid in pairs and rolled first in the waxed paper and then in the tissue and tied with dainty bows of the ribbon. These were packed carefully in even layers, and on top of the pile was a heart-shaped card of Bristol board on which was written:

While sunshine reminds you,
So brave and so clear,
Whatever your task is,
Put heart in it, dear.

Then came a layer of paper and a stratum of delicious heart-shaped cookies, tied in threes, and above them little cakes, plain and fruit, all heart-shaped, and frosted in chocolate and white to make a pleasing variety. The crullers had given Mrs. Blossom great anguish of spirit. Being cut with the utmost care they persisted in rising to such an extent as to utterly destroy their chaste shape, and after several trials she decided that there was no help for it, "It was their nature to." So she took some pieces of clean broom corn and skewered them together, two and two, after the manner of Cupid's hearts, and on the oddly-shaped bundle she pinned another card with this effusion:

Here are hearts for you, my dear,
But they'll make you laugh, I fear.
They are not the shape designed,
As you'll very quickly find.
They were flat as they could be,
Cut with careful nicety,
And I cannot understand
What possessed them to expand,
But they never ceased to rise
Till they're twice their normal size.

You see what they typify,
Don't you, dear, as well as I?

How to pack the tarts was a serious question, but the currant jelly was very firm and the little heart-shaped shells were so distracting that they could not be left out. They were wrapped like the other things, only each by itself, and they did not wet the paper—at least before the box started on its journey! The little ones of mince were made with a top crust and all sticky ones were discarded. This was the motto of the tart layer:

Dear Queen of Hearts,
Please take these tarts
And eat them for my sake.
They're filled with spice
And all that's nice,
As good as I can make.

But still I sigh,
And wonder why
They do not seem complete.
Alas, 'tis true,
Compared with you
There's nothing very sweet!

There was still room for a heart-shaped box that had once held wedding cake, and this was filled with candy of the desired shape, and then four fringed napkins, made of the best parts of an old damask table cloth that had reached the limit of its usefulness as a whole, were carefully tucked over all. These would be useful on the journey and quite appropriate to "get lost," as lunch napkins have a way of doing. A few tightly closed white rosebuds, some sweet-scented geranium leaves and bits of smilax were laid on the very top and another card, saying:

Grace before Meat.

Whatsoever ye do, do it heartily, as unto the Lord.

With a last admiring look from the little ones the cover was put on, the box wrapped

and tied with white, with some fresh roses tucked under the ribbon, and everybody said that it looked nice enough for a "truly bride." Well, the train came, as it always does, and the good-bys were said, as they always have to be, in spite of trembling lips and tearful eyes. The real good-by went in Helen's pocket, in a letter "To Be Opened Tomorrow," but you will never know what it said.

There came back a letter, as fast as the mail could bring it, and you may peep at a bit of that over Mrs. Blossom's shoulder: "I cried over your lunch, Rose darling, and then I laughed and cried again. It was the daintiest bit of packing I ever saw, and I read your love for me in every detail. And let me tell you that I am following the good counsel that you so delicately tucked into the box, and am trying to do every hard duty 'heartily, as unto the Lord'; and so dear, your 'heartly' lunch may prove to be one of the most helpful gifts of all my lifetime."

AN ORIGINAL SCIENTIFIC ENTERTAINMENT.

The cards of invitation, bearing the name and address of the hostess, were worded thus:

AN EXHIBITION OF X RAISE.
PROMPTLY AT EIGHT O'CLOCK.
ADMISSION TEN CENTS.

The entertainment in this instance was originated and carried out for the benefit of a young ladies' missionary society, therefore the admission fee—and the Raise. Eight o'clock found an expectant party of about seventy persons seated in a large parlor, at one end of which was placed a camera. Two screens were so arranged as to cut off a small space at one end of the room, while in the opening between the screens stood a small table covered with a dark spread which reached to the floor on the side toward the audience. Resting upon the table and reaching to the top of the screens was a large sheet of black cardboard (cloth would do as well), and near the top was cut a hole just large enough to admit the face of a "bull's eye" lantern, not as yet lighted, however.

A song and recitation were given by way of prelude, and then the hostess informed her guests that she had been fortunate in securing the services of one of Doctor Röntgen's most expert assistants to entertain them during the evening, and introduced the operator, a young man in evening dress, known to most of the company who, being good at impersonation, started off with quite a professional air.

After reading a few short paragraphs regarding the operation of the much talked of X rays and their wonderful power, he announced that he proposed making a few experiments during the evening and would begin by asking Mr. B. if he would kindly rise and remain standing a moment that he might direct the rays upon his heart. The operator then stepped behind the screens, lighted the bull's-eye, started up a small battery, the murmur of which added greatly to the general effect, especially as the room had been partially darkened, and directed the "rays" towards Mr. B.

He then went to the camera, which stood on a tripod reaching just above the screen where all could see, and manipulating the plate for two or three seconds handed it to a lady attendant to "develop," and turned his attention to a new victim. Thus hur-

riedly, and in a very businesslike manner, he went on calling upon one and another, and when he had gone about half through with the prepared list the lights were turned on and the pictures which had been "developed" were brought in, and after some bright remarks by the operator in regard to the revelations he had made were handed around for inspection.

An artist had been let into the secret and had prepared eighteen or twenty pen pictures upon large sheets of brown paper, representing upon a hazy background various heads, hearts, brains and hands which were "adapted" to many of the guests, exposing some evident characteristic or some fad or hobby which in certain cases was most ludicrous.

For instance, a scientist had a picture of a brain filled with wheels of all sorts standing out upon the hazy background of his head; the heart of an affable lady's man contained heads of numerous girls; a young professor of biology had his brain filled with crawfish and various living things wonderful to behold; a dressy young lady had her head full of fashion designs, sleeves, capes, collars, etc. A woman famed for her canvassing propensities for missionary objects had a piece of money revealed imbedded in the skeleton of her hand, and, as the entertainment was for the benefit of the missionary society, she was advised to have it extracted. A young lady singer was found to have a nickel lodged in her throat, and thus the fun went on amid shouts of laughter, until the entertainment closed with repeated declarations from the guests that they had spent a delightful as well as an entirely original evening, and the "raise" was a good one for the missionary society. K. E. B.

A NOVEL WAY OF RAISING CHARITABLE FUNDS.

BY ALICE CHAPMAN ATWOOD.

In one of the smaller cities near Boston a novel expedient has been employed among some of the women to raise money for charitable purposes. Early last fall, after the successful issue of a Woman's Edition, one of the leading daily papers offered to give a certain per cent. of the proceeds if a number of women would be responsible daily for one column of literary matter and two of advertisements. The sum thus raised was to go to such local charities as the editors of the columns should agree upon, and the plan, being enthusiastically adopted, went into practical effect in October.

As regards the management, different women are responsible for the literary and advertising departments, and the former, known as the Woman's Column, is carried on in the following way. Each editor is responsible for the column on a fixed day in each month, the same person always keeping the same date. As for the contents of the column it varies with the individuality of the editor, whose name is at its head. Sometimes, in fact often, it starts with an editorial followed by one or two short articles and a poem. Sometimes these are original, often clippings from other papers. The editorials are usually reflections on the season, current events, musical topics and the like; the shorter articles are often on literary matters, books and reading, and sometimes there are puzzles and anagrams. Almost every edition contains a poem, for the column never seems complete without at least one such effusion.

Sometimes queer mistakes arise. One day three articles were run together and it was hard to tell just where the College Club re-

ception left off and the Nonsense Rime in Child Literature began, while a whole anagram letter had to be left out because an obdurate printer absolutely refused to put the necessary words in italics. Such, however, is the usual fate of literary aspirants, and the only sad part of it all is the feeling that if you fail to do your part it's charity, not yourself, that suffers. Thus far, though, there has been little of failure. The proper manipulation of 1,200 words once a month is, after all, little enough to do for charity, and the editors have already had the satisfaction of distributing about \$200 for different charitable objects.

The advertising department has been rather harder to manage as most of the possible advertisers have already patronized the paper, but still there has been fairly good success even here. The only real objection to the plan is that the literary matter is called a Woman's Column. Now wherein a woman's column differs from a man's, provided they are both interesting, it is hard to tell. We must trust to time and common sense to eliminate this distinction from the public mind, but meanwhile we take advantage of the temporary delusion for "sweet charity's sake."

PUSSY WILLOW.

The brook is brimmed with melting snow,
The maple sap is running,
And on the highest elm a crow
His coal-black wings is sunning.
A close, green bud, the mayflower lies
Upon its mossy pillow;
And sweet and low the south wind blows,
And through the brown fields calling goes,
"Come, Pussy! Pussy Willow!
Within your close, brown wrapper stir;
Come out and show your silver fur;
Come, Pussy! Pussy Willow!"

Soon red will bud the maple trees,
The bluebirds will be singing,
And yellow tassels in the breeze
Be from the poplars swinging;
And rosy will the mayflower lie
Upon its mossy pillow;
"But you must come the first of all—
Come, Pussy!" is the south wind's call—
"Come, Pussy! Pussy Willow!
A fairy gift to children dear,
The downy firstling of the year—
Come, Pussy! Pussy Willow!"

—Selected.

We always feel specially complimented when we discover that gentlemen read the Home Department. We have made a strenuous effort to save it from degenerating into a "woman's corner," for we maintain that the home and the family concern the father quite as much as the mother. And we are honestly grateful to our masculine readers for even adverse criticism, accepting it as proof of their desire to hold us to our own ideal of excellence. Therefore we accept the good-natured rebuke of the gentleman who picks a flaw in one rule of etiquette recently published in this department, which said that in helping a guest to a dish the second time the hostess should avoid using the word "again," and thus ignore the fact of having been served once. This rule, we frankly admit, is finical, although found in books on etiquette which by common consent are admitted to be standard. But in the last analysis all codes of courtesy should have a basis of common sense, and we thank our friend for pointing out, in a communication too long to print, its inherent weakness. Now let other gentlemen be bold to speak on topics treated in the Home!

He who never looks up to a living God, to a heavenly presence, loses the power of perceiving that presence, and the universe slowly turns into a dead machine, clashing and grinding on without purpose or end.—J. F. Clarke.

Closet and Altar

If thou canst for a while cease from thine own speaking and willing thou shalt hear unspeakable words from God.

It is our privilege to take refuge where the world is wont to fear. What perfect love casts out our growing love already robs of terror. We have trusted in God's mercy, let us also trust his justice, who stands committed in Christ to our salvation. We have claimed our Lord's compassion, we may also remember that it would be inconsistent with his self-respect to allow the least of those who trust him to go down to death. The consuming fire itself becomes our refuge when we consider that it is not the will of our Father in heaven that "one of these little ones should perish."

As in private prayer our thoughts are turned to that God who seeth in secret, so in public worship we should seek to realize a rather more definite conception of the presence of the incarnate God. The human presence visibly around us in the church is the pledge, the token, the sacrament of his. He is among them in all the sympathies of his humanity, in all the glories of his divinity, in all the precious virtues of his mediatorial work. And it will be found useful before the commencement of the service, and at any of the necessary breaks which occur in the course of it, to occupy the mind with the thought of his presence. The apprehension of it will impart to public worship a mingled sweetness and solemnity.—E. M. Goulburn.

I look to thee in every need and never look in vain;
I feel thy strong and tender love and all is well again;
The thought of thee is mightier far
Than sin and pain and sorrow are.

Thy calmness bends serene above my restlessness to still;
Around me flows thy quickening life to nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

Lord Jesus, giver of all good gifts, grant us thy peace; not as the world giveth dost thou give, for there is no begrudging in thy love and no withdrawal of thy grace. Help us to empty ourselves of all vanity, worldliness and self-love, and enable us to throw open our whole heart to receive the Father, Son and Holy Ghost; thus create heaven in our souls. While we are upon earth give us visions celestial, confidences that cannot be shaken, sure tokens of thy presence and nearness and love. Saviour of the world, wounded and pierced, crowned with thorns, remember us in thy kingdom; by thy holy blood purge us from sin; by thy sacred agony take away our sorrow; by thy mysterious propitiation grant us eternal cleansing from all corruption. Work in us the mighty miracle of holiness that, because of a mind free from all the dominion of the flesh, we may see the invisible kingdom and feel how near is the throne of the living God. The Lord hear us in these things and grant unto us by means of his providence and spiritual instruction and silent monition that we may come to be perfect in Christ Jesus. Amen.

Mothers in Council.

A KINDERGARTEN FOR MOTHERS.

II.

Our mother helper began her second talk by saying that Froebel felt that in nature and her laws we have the answer to all questions concerning education. In accordance with natural law, the process of education is going on from all time to all time. In nature all things hold together to one purpose, and if in nature, so in man. In this connection it was suggested that children should be taught that nothing can be wasted; that the hand of man cannot make nature disconnected. They should be given many examples of things which, seemingly valueless, are made use of in nature's economy. The sphere, Froebel thought, would not have been placed so commonly among us in nature if it had not its great truth to teach—development from the center equally to all points. All things exist because of the divine that is in them. All things proceed from God, and God is the limit of all.

The first principle of education should be noninterference. To observe this principle is simply to treat a child with the same wisdom as that we use in training a plant. We put the very best elements we can secure about the plant and then are ourselves passive, allowing the plant to take to itself what it needs. We do not force its unfolding or interfere unless it is interfering with itself, when we interfere to rescue it. The mother should live with the child, as well as for the child.

The will of the child is at the root of his whole development. It is behind the self-activity and determines its direction. Make the child will the best. Make it a pleasure as well as an inner necessity. He should have about him such influences as shall invite his will to a higher plane each day. Do not invite him by generalities. Generalities do not appeal to a child. He must have a definite conception of something better than himself. Teach him he can do what he wills, and little by little show him how to have his will strong for good. (To make a play-conception realistic a child will suffer real privation.) Study into times when his will is most receptive to good and then help him to form his own ideals. Present things for his guidance in forming it by asking him what he thinks of a boy who does so and so; what he would do in certain circumstances. Directions are so often given to a child as to a mature mind. Invite him, unconsciously, to form his ideal and then draw him sympathetically to his conception and not to yours.

This brought a practical question from

The Minister's Wife: "Is it well to bring up to a child, as a model, some other child of his acquaintance?"

The Mother Helper: "No, it is usually far from wise. It is, you see, interposing between the child and his own ideal a third person, which destroys the feeling of unity which we should be very careful to preserve. The child suggested by you as a model may give to your child's mind quite another ideal, than that which is presented to yours."

The Mother of Five: "But I know it is very helpful sometimes. For instance, my little boy, when walking with me the other day, was careful to take the outside of the walk, saying as he did it, 'All gentlemen do so—Charlie says so.' And I, seizing this chance, said, 'And have you noticed how Charlie always lifts his cap to the people who speak to him?' Was that wrong?"

The Mother Helper: "O, no indeed. Do you not see that you were only sympathizing with your child's ideal and not presenting his friend as your model?"

A Kindergarten Teacher: "I am troubled in my school by a bright little boy who persists in talking to himself. Can you suggest any way of helping him?"

The Mother Helper: "If the child can be

made to feel that his love for his teacher can be shown by trying to cure this habit, he will succeed. His will must be made so desirous of showing his love that he can conquer himself. Ask him, after telling him how happy it will make you, to try hard not to say one word for a half-hour or so, or while you are talking, or while your guest stays. Then help him to do it for a little longer time on the next day, and when he sees he can do it the success is secured."

A New Mother: "What can one do to help a little baby when a look of disobedience is in its eyes?"

The Mother Helper: "There is not much that one can do, I think. I should try quietly holding the little hands firmly, remembering that a short time to you is a long time to a baby, and I think that the help of the mother may show even a very young child that it can control itself."

A Mother of Daughters: "How can I help my little girls to be more orderly? I have tried for years with but little apparent success?"

The Mother Helper: "If the child is too young to understand the womanliness of it, or the value of order in cases of emergency, I should try attracting her attention to the orderliness of things in nature—to the bees and the neatness of their work, to the birds and even the flowers and their symmetry, until she is perfectly imbued with the spirit of order. Then give her, to begin with, one small drawer or box to keep in exquisite order and lead on to greater things."

A Little Mother: "Should one when a distinct gain is made in such a case praise the child warmly for success?"

The Mother Helper: "I think not. Sympathize with the child, but do not allow her to think that she should be praised unduly for what she ought to do as well, at least, as bees and flowers. If the child sees the mother happy, the best praise is received in that way."

MRS. H. W. BOYNTON.

FOR MOTHERS.

The pastor's wife who inquired [Feb. 20] for a list of books suitable for private use in the Wives' and Mothers' Scientific Club will find the home leaflets (published by the Woman's Temperance Publishing Association, Chicago), full of practical hints along this line. A monthly paper called *The New Crusade*, published by the same house and edited by Dr. Mary Wood Allen, will also be found useful.

H. W. C.

DRUGGED CANDIES.

The recent warning in this department against the demoralizing pictures which accompany cigar advertisements should be followed by another against candies that are drugged with alcohol. The sale of such stuff is far more extensive than parents realize and they cannot watch too carefully the confectionery that the children buy on their way to

and from school. In this, as in so many matters of child training, eternal vigilance is the price of safety.

KEEP THE HOME PURE.

In a trenchant article in the *North American Review* Mrs. M. A. Livermore says:

It is the most serious and widespread evil of our time, the drunkenness of husbands, alike in high life and low life, and it portends the direst consequences to posterity. The woman who dares marry a libertine, or a drunkard, with the hope of reforming him or the expectation of finding happiness with him, ought to have a chance in a lunatic asylum or a home for imbeciles.

Before all forms of government, all types of civilization, all advance in education, the relations of the husband and wife make the everlasting granite on which the whole world rests. Just so fast and just so far as these relations are what they ought to be, and what God intends they shall be, just so fast and just so far will society be uplifted—no faster, no farther. "How shall we purify public life?" is the great question of the hour. We can purify public life no faster than we purify the private life in the home, for the public life is only the public expression of the private life of a people. The advance of a nation comes only through the improvement of the homes of a nation. As the aggregate of these may be, so will the nation be. For it is in the home, conducted by the harmonious and right-minded husband and wife, that the real harmonizing and civilizing are carried forward.

The scientific aspect of food must be united in the bonds of holy matrimony with a practical knowledge of the cook's art before a man can discourse learnedly of food.—*Fothergill*.

Cleveland's Baking Powder,

manufactured originally by the Cleveland Brothers, Albany, N. Y., now by the Cleveland Baking Powder Co., New York.

has been used by American housewives for twenty-five years, and those who have used it longest praise it most.

It is perfectly pure and wholesome.

Its composition is stated on every can.

It is always uniform and reliable.

It does the most work and the best work.

It is the strongest of all pure cream of tartar powders, as shown by the U. S. and Canadian Govt. Reports.

All the leading teachers of cookery and writers on domestic science use and recommend it.

Absolutely Pure-Delicious-Nutritious.



The Breakfast Cocoa

MADE BY

WALTER BAKER & CO. LIMITED

DORCHESTER, MASS.

COSTS LESS THAN ONE CENT A CUP.

NO CHEMICALS.

ALWAYS ASK YOUR GROCER FOR
WALTER BAKER & CO'S. BREAKFAST COCOA
MADE AT DORCHESTER, MASS. IT BEARS
THEIR TRADE MARK **LA BELLE CHOCOLATIERE**
ON EVERY CAN.

•AVOID IMITATIONS•

The Conversation Corner.



You know what this cut means—that under its shelter all sorts of members, old and young, honorary and “active,” can come in and have a chance to say their say. For instance, here are three letters about the winter supplies of the squirrels, etc. The first defines the word “rough,” used in the discussion (Corner, Dec. 5).

APTON, IO.

Mr. Martin: In the West, where the groves encroach on the prairie, the *avant garde* is always hazel. Severe frosts lift their roots above the general level of the ground. The leaves and dead twigs, falling among the roots decay and presently become soil, so that if you were to mow off the hazel itself the surface of the ground would be very lumpy. For this reason, hazel thickets are often spoken of as “hazel-roughs,” a compound word that exactly expresses their appearance. These roughs are favorite places for birds, chewinks in summer and snowbirds in winter, also for chipmunks and mice—the white-footed mouse, the kangaroo mouse (*Zapus Hudsonius*) and, occasionally, meadow mice. I think the kangaroo mouse can jump farther than any animal of its size in the world. These little creatures are all good winter providers.

E. B. H.

Yes, the ant “provides her meat in the summer,” and Solomon tells the sluggard to visit her and observe her way of doing it—but not, I am sure, to steal what she had provided for winter. I see that a lady and a boy agree with me in this.

WEST FITCHBURG, MASS.

Dear Mr. Martin: We are not ready to let it go that it is right to take away the winter store of the squirrels and mice. I remember when I was a little girl going chestnutting and finding a generous hoard of chestnuts carefully stowed away under the roots of a tree. Not feeling sure of my companion's treatment of such a case, I covered them a little more securely with leaves and led her away in another direction, lest she should find them and steal them. Isn't that the right word to use? I should do the same thing today. In the long, happy walks which my little boy and I used to take so often, but which can never again be, we used to carry wheat and corn and scatter it where we saw the birds and squirrels and leave little heaps of it on flat rocks in the woods and by the roadside for them to find. That was pleasure!

J. E. C.

This little boy, who was a favorite member of our Corner, closed his life, as you remember, suddenly and sadly on the Fourth of July last. But will not the little seeds of kindness which he sowed—in imitation of the Father in heaven who feedeth the birds—bear fruit of joy for him as he walks in the “Eden above”? “There are pleasures for evermore!”

WORCESTER, N. Y.

Dear Mr. Martin: . . . My papa cut down a hollow tree and in a hollow limb were about four quarts of beech nuts, carried there by deer mice. The shells were all taken off. I felt very sorry for the poor mice, but it was before the snow came and they could gather more. I do not think it right to take them away from them or from squirrels. I am very much interested in the Corner. They are read to me every week.

HERBERT P.

And now an “old Cornerer in Spain” writes of larger animals treated with luxurious care by their owners, for which, however, they regularly and promptly pay!

I wonder if any of your farmer boys ever saw four cows and two calves in an elegant

parlor, on a fashionable street in a city of 150,000 people? But here, where there is a host of drinking saloons crowded nearly all day, there is close by me a milk saloon or *lecheria*. It is in the same block as our hotel. The room is ornamented with pictures and mirrors on the walls, rich Moorish dadoes in tiles, ceilings painted in delicate colors, with marble tables, cut glasses, etc. In one end the cows are waiting to be milked (rooming here over night), in the other the guests are seated and served with the warm beverage. The animals are nice and clean—a contrast to the horde of beggars we everywhere meet.

Another old Cornerer in “York State” sends a reminiscence of his boyhood on a Penobscot River raft:

These rafts were built of sawed lumber and were twenty feet wide, fifty to sixty feet long, and three feet thick, usually carrying also a “deck load” of laths. I took passage on one of these rafts and all went well till we came to a large dam across the river at Orono. It was about twenty feet high, and the water poured over it in torrents. As we got near the dam and I saw where we must go, I was frightened. I looked towards the shore, but it was too far to jump. The big raft plunged over the dam, and I thought it was my last journey. But the raft came out on the smooth water below as graceful as a duck. We went over three more dams before we got to the city [Bangor?], but they were passed with pleasure after seeing how well the big raft conducted itself at the first.

W. R. C.

That will interest boys in Maine who know all about it, and boys elsewhere who know nothing about it. It interests me by recalling my early experience in British North America, shooting river rapids on loads of wood—not always as gracefully as a duck. But boys would have had rough times rafting on Maine rivers during the freshets of the last week!

The following has been waiting its turn a long time in the “old folks” package:

WORCESTER, MASS.

Dear Mr. Martin: Can you tell me why the name of Moses Gill is always omitted from the list of governors of Massachusetts? If I am not mistaken he was lieutenant governor in 1800 and re-elected in 1801, but, the governor dying, he succeeded to the office of governor. The vice-presidents of the United States who have sustained the same relation to the presidency are always included in the list. I have a table Governor Gill brought from England, which I prize very highly. The top is four and one-half feet square, in three leaves of solid San Domingo mahogany, an inch thick, with molded edge, standing upon old-style bird legs, with claw feet, each foot clasping a ball.

R. N. M.

Moses Gill was elected lieutenant governor in 1794 (with Samuel Adams as governor), and continued as such until June 7, 1799, when, by the death of Governor Increase Sumner, he became acting governor. Mr. Gill died himself May 20, 1800, and there was then neither governor nor lieutenant governor until Governor Caleb Strong took his seat ten days later. (Before 1832 the political year began on the last Wednesday of May, when the new governor was inaugurated. That was called “General Election,” or, commonly, “Election,” and was a great day in Boston—some of your parents who did not live in Boston may remember eating “election cake”!) The “Civil Government Class” will find that the Constitution provides that the lieutenant governor, in case of a vacancy, “shall perform all the duties of the governor,” and this language Lieut. Governor Wolcott has just now quoted, as I write, in his proclamation announcing the death of Governor Greenhalge. But is he really governor?

I hope there is room now to say that I have just received the card of a very young candidate for membership and have promised her a certificate on the condition that

she will write to the Corner on or before her first birthday, which will be Feb. 29, 1904. Do you understand it?

Mr. Martin

CORNER SCRAP-BOOK.

A Japanese Business Card. The following is an exact copy of a business man's card in Yokohama, which has been furnished for the Corner Scrap-Book. It shows that the trader must have many English-speaking customers or he would not advertise his wares in our language:

SHOW THIS

Mark of Japanese

—CARD TO

Shirakishamen

JEWELRY MAKER,

A Finest in Town

WHISKYBOY

No. 17, Aioicho Ichome, (Minatobashidori.)

YOKOHAMA JAPAN.

Our shop is best and obliging worker that have every body known, and having articles genuine Japanese Crystal and all kinds of Curious Stones, Shells, Ivory Catseyes, Pearl and pure Tortoise Shell, etc., worked for ladies hair ornaments, Earrings, Lace Pin, Collar-Cuffs Buttons and Fingerings, also for Gent's scarf pin, Buttons, Charm, and Spectacles, Gold and Silver articles, etc., etc., and (Repairs) gildings gold or Silver plate in electroplate or plating sword, Fan, China, Lac kets and Chains etc., Carving, in Laid, work own name ormonograms or any design according to orders we can work how much difficult Job with lowest Price insure, please try, once try.

don't forget name WHISKY.

If readers think this is rather poor English, let them imagine an attempt of theirs to translate a similar advertisement into Japanese, and how our idioms and order of words would sound in the foreign tongue. We think “Whiskyboy” deserves credit for his enterprise and his success. But why should he have that peculiar name? The question was sent to a well-known missionary, now in this country, and this is the explanation:

Several years ago there lived in Tokyo a foreigner, in whose house this jeweler, then young, was a servant—the boy, as servants are so generally called in the East. It was his duty to attend to the personal wants of the master. Now it happened that this master was very fond of whisky, and as soon as he entered the house, and frequently during the evening as well, he would call for his favorite beverage, with the words, “whisky, boy.” This was done so often that the servant became known as “Whiskyboy,” and so he was addressed by the foreign friends of the master and others. When, therefore, he started in business for himself, desiring the patronage of foreigners, he kept the name by which he was known to them, putting it on his business card, the Japanese characters on the card giving his true name and place of business.

If any of our readers, traveling in Japan, should patronize this “obliging worker,” they might properly advise him not to think so much of his American name as to swallow any part of it!

A New School Globe. An eminent French geographer has conceived the idea of having an immense terrestrial globe, 400 feet in diameter, so as to show off the relative heights and distances of the earth's surface, as they should be. He asks for help and criticisms from geographers in carrying out the project. We suggest that the locomotive power to make it revolve be a boy, and that a place be arranged on the North Pole or the equator—perhaps on the summit of Chimborazo—for him to sit and work the apparatus! Then the boy who behaved the best in school might be given the job of running the world for that day's geography lesson.

What the Boy Said About the Earthquake. It was in the Hawaiian Islands. A small boy was awakened by a smaller one screaming and he said, “What is it?” When it was explained to him he turned over and remarked, sleepily, “Well, I guess I'll get to sleep before the next one comes—I usually sleep when it's earthquaking.”

L. N. M.

The Sunday School

LESSON FOR MARCH 29.

REVIEW.

BY SOPHIA C. STEDMAN.

Our lessons for the past three months cover nearly the whole of the earthly life of our Lord as recorded by Luke, and yet they in no sense furnish even an outline of that life. They simply bring before us certain incidents which illustrate the personality of the man Christ Jesus.

It is a significant fact that Luke's gospel, which emphasizes the humanity of Christ, records, more fully than any other, the miraculous events connected with the birth of our Saviour, and is the only one which has preserved for us the song of the angels and the poems in which Zacharias, Mary and Simeon gave utterance to the emotions and hopes inspired by the Holy Spirit, psalms which are Messianic rather than Christian, and which bridge the chasm between the Old Testament and the New.

Thus the "gospel of the humanity of Christ" makes plain the divinity of the Son of Man, and, though written especially for Gentile Christians, presents him not only as a "light to lighten the Gentiles," but also as the "glory of Israel."

Any study of Christ which was not introduced by a survey of the work of John the Baptist would be incomplete, for his appearance marked the "beginning of the gospel." Stern and uncompromising his message was, "Repent, for the kingdom of heaven is at hand," and when he had baptized Jesus and pointed him out as the "Lamb of God," his public career ended, with little apparent result. But his work was not a failure, for it had accomplished its end in arousing the nation from its apathy and fixing attention upon Christ, and thus inaugurating a new dispensation.

His work was negative rather than positive, and his personality is overshadowed by one mightier than he. To us John the Baptist is not so much a man as a "voice," but it was his glory to prepare the way for the Messiah.

As we turn from this last of the Hebrew prophets and recall the normal, healthy growth and development of Jesus during his obscure, uneventful life in the little village of Nazareth, and then follow him as he entered upon his public ministry, we are filled with gratitude that he came, not as one of the old prophets, but as the "friend of sinners." Let us notice how the personality of Christ is revealed in his words and in his works.

While we know almost nothing of his early life, we learn from his first recorded words that at the age of twelve years he was conscious of his divine Sonship, but that this did not lessen his sense of the duty he, as a member of a human family, owed in the home. Cherishing this consciousness he returned to Nazareth that he might live his perfect human life filled with its homely duties. Thus he became our example, and in those years of seclusion accomplished a large part of his work as the "second Adam," through whose obedience many are made righteous. As his public life opened the knowledge of his representative humanity led Jesus to submit to the baptism of John, and the visible descent upon him of the Holy Spirit was at once the seal of his Father's approval and his anointing for his official work.

As he entered upon his public ministry we notice:

1. *Christ made himself the center of his teaching.* He claimed in himself the fulfillment of a familiar Messianic prophecy. He asserted and proved his power to forgive sin. He foretold his own death and resurrection. He exercised authority over the hearts and lives of men; his word must be heard and obeyed, his cross must be borne.

And yet, stupendous as were these claims, they were advanced without arrogance or absurdity, for his miracles attested his super-

natural power and the beneficent ends for which that power was exerted proved his right to supremacy. As he restored the sick to health and raised the dead to life, he was only expressing in his works the divine self-consciousness which found utterance in his words.

2. *Christ called himself the Son of Man.* The humanity of our Lord was no less real than his divinity. It entered into both his words and his works and it was this which gave such power to his teaching. He presented the highest truth in an attractive form, to this end making use of parables which revealed his intimate knowledge both of nature and of men. This power to express great truths in "gracious words" enabled him to hold the attention of the masses, while it aroused the wonder of those among whom he had grown up and who knew him as a plain man like themselves.

But his humanity is revealed in his works even more clearly than in his words. The tact which adapted methods to the varying conditions of those who came to him for help, the kindness which invited such appeals and repulsed not even the most importunate, the emotions—wonder and compassion—called out by the faith of a centurion and the sorrow of a childless widow, the tender sympathy for the bereaved parents, the wisdom which encouraged a shrinking woman to confess her cure, and so led her out from superstition to faith, all these prove Jesus to have been "made in all things like unto his brethren."

3. *Christ placed before men the highest standard.* He taught that professions of loyalty to himself were worthless unless embodied in the life; that self-denial was the condition of entrance into his service; that love, expressing itself to all men irrespective of race or creed, was the law of his kingdom. He taught the efficacy of prayer, and gave a form of prayer which reveals God as our Father. He encouraged faithfulness and foretold judgment upon the unfaithful.

But what he required he fully exemplified. Self-denial was the keynote of his life. Not only did our Saviour prosecute his work with the certainty of rejection and death as his reward, but, although possessing infinite power, he subjected himself to the limitations of his humanity, using his divine power only for the help of the suffering. His heart so overflowed with love that the parable of The Good Samaritan seems like a portrayal of his own life in allegory. When he taught his disciples to pray he spoke of that which he knew, for prayer was the atmosphere in which he lived.

Such is the Christ of whom we have been studying. It has been well said:

It takes his greatness with his limitations, his strength and his weakness, his divinity and his humanity to affect us most. . . . We want a being that shall come down to our sympathies, and so stand on the same plane with us, with the tides of feeling flowing through us both; and at the same time one before whom we shall bow with reverence and awe—the very being we have in Christ, one whose thoughts and feelings span the mighty void between God and man . . . the God-with-us, the Man-divine—that Being who towers above our reason, but grasps and holds our hearts.

THE CHURCH PRAYER MEETING.

Topic, March 22-28. Forgiveness of Injuries. Matt. 18: 21-35.

In what spirit; to what extent; with what limitations.

(See prayer meeting editorial.)

Montaigne believed that the object of education was to fill a boy or girl "with an honest curiosity for information about everything." We are at last coming to understand that any kind of knowledge which the child cares nothing about and that he acquires against his will is of small profit to him. The great success in teaching is to stimulate in the pupil a wish to learn.—*Childhood.*



A big wash looks discouraging.

But when you have the right weapon to attack the great stack of soiled clothes with, the battle is half won already.

Sunlight Soap

Is the weapon to use. It will make that big wash look like a pile of driven snow.

All the sheets and blankets as well as the delicate fabrics will be saved by Sunlight Soap, and there won't be any tearing or ripping, because you don't have to rub.

Less Labor
Greater Comfort

Lever Bros., Ltd., Hudson & Harrison Sts., N. Y.

The Salt "just as good" as "Yorkshire" does not exist. If your dealer offers a substitute, say you want Bradley's

"Yorkshire" Salt

—let some one else have the just as good."

For the dairy it is supreme, for it is the only salt absolutely free from lime, and the only brand (without damaging adulterations) that won't lump and harden. We will send you a sample bag free if you will send your address.

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A Palatable
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CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect,
10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a specialty, and tenders his services to committees who would practice economy, and where the means are limited.



PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Help to Build. It is interesting to be brought into touch, through one of her letters to Mr. Hood, with work which its pastor, an enterprising, earnest young Boston woman is doing in a little Colorado church. The C. C. B. S. has pledged its aid in the erection of a new building, and Miss Bumstead has succeeded in arousing the enthusiasm of her parishioners. She writes: "Thus far a blessing has been on the work and many unwilling hands have been made willing. One old mountaineer who, I believe, would never have anything to do with our church in the past, has hauled four loads of rock. He has also visited the pastor, and now attends church services regularly, morning and evening."

An example of the urgent appeals which the Church Building Society is constantly receiving is a recent letter from a pastor in a Nebraska town where there are three saloons but no house of worship and no church services except those carried on by this loyal Congregational minister in a schoolhouse. He writes: "The work is hard and necessarily slow owing to opposition from the saloon element. They even went so far as to hire their children to stay away from us." Nevertheless, forty-two members have been received into the church during the seventeen months of his pastorate. The pastor adds that he would like to hold special meetings, but there is no suitable place as the schoolhouse is available only on Sundays, and makes the need of a church edifice still more apparent when he says, "My field is twenty miles east and west and I don't know how far north and south, as I have not had time to cover the whole ground. I have been eight miles both ways from home and all the territory seems to be in my parish, as no one else claims it, and I am trying to take possession for the Lord and Congregationalism." What better arguments could the C. C. B. S. have for claiming the support of our churches than such letters as this?

Hope for Mongolia. There is a prospect of reaching the Mongols with the gospel at last, according to Mr. Roberts of our North China Mission. In company with two missionaries of other denominations he made a week's tour in Mongolia, last fall, with a view to opening a new mission station at Hara Oso, fifty miles northwest from Kalgan, where James Gilmore formerly labored and where lives Boynto, a well-known Mongol convert. Decided opposition on the part of petty local officials was manifested when Mr. Larson of Dr. Simpson's mission took up his residence in Boynto's house and the enterprise had to be abandoned. However, Mr. Roberts succeeded in obtaining the support of a high magistrate in Kalgan, who informed the Mongolians governed by him that the foreigners have the privilege of preaching the Christian religion in Hara Oso and the natives have a right to believe in it, and our worker writes at a later date that he is sure that Boynto and the missionaries will be protected from harm in the future. Mr. Roberts has finished revising the Mongolian catechism and has had his Mongol teacher carve two blocks for printing sheet tracts of the Lord's Prayer and the Ten Commandments, while others have been copying the Mongol grammar and translating the Mongol-German-Russian dictionary into English. Already a Norwegian missionary has succeeded in buying land and locating at Urga and reports that his teacher, a Lama, has been converted and become a true helper. "These facts," writes Mr. Roberts, "with the added hope of the speedy coming of other missionaries for Mongolia, seem to give some hope for the evangelization of that country."

Church Extension in India. Mr. Chandler of Madura reports the organization of a new church and the ordination of another native pastor, making four churches now in that

city under the oversight of the American Board. The new organization, which is to be called the South Gate Church, is composed of Christians living in the southern part of Madura together with some scattered in villages south of the city as far as ten miles away. Forty-two persons brought letters of recommendation from other churches. The usual exercises of organization and ordination of the pastor, who is the son of a deacon of the West Gate Church, were in charge of a local association of seven churches, known as the East Local Church Union. A portion of the new pastor's salary is to be paid from the offerings of the English congregation and some of them attended the exercises as a proof of their interest, while a third of the amount necessary will be given by the Native Evangelical Society, with the understanding that its aid is to be reduced each year.

American Board Receipts. The following is a statement of the receipts of the American Board for the month of February, and for the first six months of the financial year compared with the receipts for the corresponding periods of the previous year, not including the sums contributed for the debt:

	Feb., 1895.	Feb., 1896.
Regular donations,	\$28,221.06	\$34,735.50
Donations for special objects,	9,184.53	2,787.12
Legacies,	7,775.56	19,632.25
	\$45,181.15	\$57,155.17
	Six mos. last year.	Six mos. this year.
Regular donations,	\$204,001.21	\$200,620.11
Donations for special objects,	25,674.19	21,567.57
Legacies,	80,698.83	65,522.95
	\$310,374.23	\$278,100.63

THE WORLD AROUND.

Progressive Movement in China. From Dr. Griffith John comes the news that judging by a visit he has recently paid to points far inland the Chinese people are now quiet and accessible. Another encouraging sign from China is a reform club recently organized in Peking under the deep shadow of imperial conservatism, its members being young men of official position or literary prominence. They advocate change and improvement and propose to bring it about through educational methods. Rev. Gilbert Reid, a Presbyterian missionary who is making a marked impression on members of the higher classes in China, has interested himself in this Association for Enlightenment, as the organization is called, and is known as one of the foreign advisers. These young progressives desire to bring about a change in the government system of education, abolishing many cumbersome regulations and introducing the Western studies. They are planning a library, a reading-room and a polytechnic, collecting the books on foreign topics and the sciences and they have started a paper issued every other day. While terming this enterprise "the most hopeful sign of the government at present," Mr. Reid frankly admits that its weakness is in lack of moral grip and in the danger that, being entirely confined to the Chinese and not friendly to the Manchus, the imperial family may oppose it as an insurrectionary movement.

African Pioneer Gone. The announcement of the death of William Anderson of Old Calabar follows close upon the brief sketch of his life which we published a few weeks ago. In the providence of God he was permitted to return to Africa to die as he wished among the people whom he loved, although it is a cause for regret that he did not live to witness the jubilee of the Old Calabar Mission, which is close at hand. The missionary periodicals contain many hearty tributes to the work and character of this pioneer, who was not an explorer nor a creator of native literature, but simply an evangelist and teacher, preaching the gospel, organizing and educating the native church. A characteristic incident is told concerning his retirement from active missionary service. He sent a letter to the mission board of the United Presbyterian Church complaining that his retiring

allowance of \$600 was much too large, and asking that half of it might be divided between the Aged Ministers' Fund and the foreign missionary work. In many ways the attention of the Scotch churches is being turned to Old Calabar. During the past year the three fathers of the mission—Hope Waddell, aged ninety; Hugh Goldie, aged eighty; and now William Anderson, aged eighty-four—have been called away, and the jubilee must be celebrated around their fresh-made graves. Six new missionaries are to be sent out this month, but the appeal is going forth for still larger re-enforcements.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 29-April 4. Things That Keep Us from God. Prov. 6: 16-19; 8: 13-17.

It is a solemn thought that despite the omnipotence of God a barrier between him and the human soul may be erected by means of which he is, as it were, practically absent. The light of the sun pervades every corner of the universe, and yet tombs and catacombs can be constructed in which the blackest darkness reigns. We touch here one of the great mysteries of the human life—no limitation on God's part of his desire to bless and save, but such action by man as virtually defeats his purpose.

There is nothing in one's circumstances that keeps him from God. In the midst of the hardest earthly conditions and the keenest sorrow men have recognized their Maker and their Redeemer. The barriers between God and the soul are entirely of its own construction. They differ in the case of different persons. With the rich man in the parable it was his splendid houses and goods; with the captain of the Syrian host it was superior national pride; with any of us it may be this or that indulgence, trifling enough in itself, perhaps, yet so dear and indispensable that rather than give it up we are willing to do without the help and care of God. No one can say for another what his hindrance is, but in general it is true that the objectionable thing is some manifestation of pride or selfishness. The way to get rid of it is not to lop off the flower but to seek the taproot and eradicate that however much it costs.

It is encouraging to remember that the very things that now keep us from God may through a reconstruction of our thought and purpose be transformed into helps in our Christian life and channels for our Christian service. These verses in Proverbs, for instance, refer to the hand, the eyes, the mouth, the feet and the heart as under certain circumstances servants of the evil one and hateful to God. But we know very well that the mouth which now speaks cursing can be made to utter blessing; the eyes which see only that which feeds the fires of passion and only that which is unlovely in their fellowmen can also be trained to behold that which is lovable, yea, even to gaze into the face of God; that the hands and feet which now move at the impulse of selfishness may be set to perform the Master's tasks and that the heart, foul though it may now be, can, by the influence of God's spirit, be transformed into a dwelling place of lofty thoughts and noble purposes.

The first convention of the Young Women's Christian Associations of Vermont was held with the Middlebury College Association, Feb. 25, 26. Miss Simms, national college secretary, and Miss Wing, State secretary of Massachusetts, assisted in the services. The meetings were well attended and enthusiastic and steps were taken for forming a permanent State organization. The next convention will be held at Montpelier.—S. M. Sayford, the college evangelist, was here for three days, commencing Feb. 17. In addition to the regular services a great deal of personal work was done which counts for a higher spiritual life. Mr. Sayford went from here to Michigan University.

Literature

RHETORIC AND LITERATURE.

The question of the study of English is one which is always with us, and it carries along with it the other question of rhetorical training which never seems to reach a settlement. To the ordinary mind it would seem a simple proposition enough, and quite beyond the reach of controversy, that one must know a thing at its best before he can be expected to use it at its best, but there have been times and places within the memory of many of us in which boys and girls, who may be said to have known nothing whatever about the best English, have been taken in hand by teachers who undertook to teach them how to write well by certain processes of synthesis according to which words were to be put together correctly.

Aside from the question whether in this age of overflowing literary productions and an extraordinarily overstocked market it is not cruelty to teach any one to write good English—about which there may well be two opinions—the question of method and order is so important, and the cart has so often been harnessed in front of the horse, that we are glad to welcome the assistance of the editor of the *Century* in what seems to us the only rational and possible view of the matter. "After a costly experience of the drudgery that composition work forces on teacher and pupil, we would say emphatically," he writes, "that there is no educational method at present that involves so enormous an outlay of time, energy and money, with so correspondingly small a result. To neglect the teaching of literature for the teaching of composition is like showing a hungry man how to work his jaws instead of giving him something to eat." To support this view he cites the case of "a specialist who investigated the question by reading many hundred Sophomore compositions in two of our leading colleges. In one college every Freshman wrote themes steadily through the year, with an accompaniment of sound instruction in rhetorical principles; in the other college every Freshman studied Shakespeare, with absolutely no training in rhetoric and no practice in composition. A comparison of the themes written in their Sophomore year by these students showed that these students were technically on a par." In a word the rhetoricians undertake to show a man how to express himself on the chance that he may have thoughts. The teachers of literature wish to be sure that their students have thoughts, being well enough assured that those who think will care to express themselves intelligibly. In our opinion one of the chief uses of formal rhetoric at the critical stage in a young man's thinking is to keep down the number of competitors for the few places which are open to those who have learned to write good English, but we suppose this is hardly what the teachers themselves have in view.

BOOK REVIEWS.

SERMONS.

The Religion of Hope by Philip S. Moxom. These sermons are garnered fruit from a busy and successful ministry—selections from the accumulated product of thirteen years of labor. Their keynote is that Christian optimism which suggested the title and which finds direct expression in the first sermon of the book. Mr. Moxom is in

thorough sympathy with the modern thought of progress—progress in teaching in the older life of the church and progress in life and teaching in the present age—and he feels the power of the presence of God's spirit. "Because revelation is progressive, corresponding to man's growing power of apprehension and depending upon it, there are many features of the revelatory process that are incidental and transient. Learning is, in part, a process of discarding. Low ideas of the divine nature are constantly replaced by higher. New points of view necessitate an abandonment of the old. . . . This progress is not in any sense artificial, nor is it a mere order of sequence; it is vital and experimental and has an indestructible continuity. . . . The real progress of Christian thought is advance in power to understand and interpret Jesus. A book may be exhausted, for the capacity of 'the letter' is limited, but a personality—such a personality—is inexhaustible." With this conception of the power and order of Christ's reign, these sermons are tonic for the indecisive and despairing times in which we live. We find ourselves quarreling with Mr. Moxom's choice of words at times, as, for example, with "revelatory" in the sentence quoted above, a word which seems to us clumsy and unnecessary, though it has the recognition of the dictionaries, but we commend the book to our readers for their enjoyment as well as profit. [Roberts Brothers. \$1.25.]

Among the speakers at Northfield last summer was Prebendary Webb Peplow of London. His addresses have been gathered into a volume called *The Victorious Life*, which has been edited by Delavan L. Pierson and contains a good portrait of the author. The decision to print the addresses was taken too late to secure a full report of all of them, and the book shows the lack of the author's personal care in more than one particular. It is, indeed, not a book, in the sense of being a matured and fully considered utterance upon a great theme, but a collection of reports of extemporary addresses, which must have been far more effective as delivered than they are in cold print. They are the utterance of a man who is filled with the Word and has an unusual power of seeing the relation of its truth to daily life. The effect upon those who heard him was stimulating and inspiring, and those who read will find themselves reminded constantly of the great demands and sufficient helps of God's kingdom. It is good to spend a little time with one whose faith is so unquestioning and his enthusiasm so infectious as Mr. Webb-Peplow's. The introduction, with its somewhat fulsome eulogy, adds nothing to the force of the book. [Baker & Taylor Co. \$1.25.]

LITERARY STUDY.

A History of Nineteenth Century Literature (1780-1895), by George Saintsbury, professor in the University of Edinburgh, is the fourth and concluding volume in the series of histories of English literature, the first of which, by Rev. Stopford A. Brooke, takes up the early literature; the second, by Professor Saintsbury, that of the age of Elizabeth; the third, by Edmund Gosse, that of the eighteenth century. Professor Saintsbury had in this volume the most difficult task of all, both on account of the overwhelming mass of material requiring to be sifted and the lack of perspective. These difficulties he has partly eliminated by confining his history to the authors

who have died, and partly met by an admirable order, industry and balance of critical judgment. In addition to these qualities the style of the book is easy, picturesque and humorous, thoroughly readable in and for itself, and therefore the book is far more than a book of reference. It is not to be expected that any reader will find himself in exact agreement with all the author's critical judgments, for the writers considered are not yet sifted by the years and prejudice concerning some of them is strong, but he will find it necessary to give reasons to himself for his disagreements and in this respect the book will be educative as well as enjoyable. [Macmillan & Co. \$1.50.]

Edward Everett Hale has written a characteristic and interesting introduction for *Two Unpublished Essays* by Ralph Waldo Emerson. The essays themselves are Bowdoin prize dissertations of Emerson's college days, printed from the manuscripts preserved in the Harvard University library, one on *The Character of Socrates*, the other on *The Present State of Ethical Philosophy*. They prefigure both the style and method of thought of their distinguished author in the years of his maturity, but are of special interest only to students of his life and works. No one would be wise to begin an acquaintance with Emerson by reading them. [Lamson, Wolfe & Co. \$1.00]

POETRY.

Fleet Street Eclogues, by John Davidson, comes to us with the double imprint of Dodd, Mead & Co., and of John Lane, The Bodley Head, London. After being much ridiculed and greatly overpraised in England, we are glad to have an American copyright edition, beautifully printed and in every way pleasant to the eyes. With some qualifications, we are inclined to take decidedly the part of its eulogists. It revives a form of verse used by Theocritus, Vergil and Spenser, and laughed to death for England by Gay a century and a half ago, and revives it with an assured strength which never leaves the result in doubt for a moment. In spite of the title, and the invariable opening of London doubt and discontent, the poems are really poems of the country side, and display a loving knowledge of fields and forests which sweeps like a clear wind through the windows of the town. The book is characteristic of the age in its sorrowful view of life and its groping in the dark for consolation, but the effect at bottom is that of courage and hope. [\$1.25.]

Goethe and Schiller's Xenions, selected and translated by Paul Carus. It was a good thought to make a comprehensive selection from these famous critical and satirical epigrams with translations for English readers. In German literature they stand for the castigation of bombast and artificiality, as Pope's *Dunciad* stands in our own literary history, but their influence is much more far-reaching and effective because they are constructive and not merely denunciatory. The book is well printed in long album form, which lends itself to the isolation and emphasis of the epigrams, each of which, with its rendering, has a page to itself, and the notes are good. Unfortunately the preface prepares us for the radical defect of the book, which is a lack of feeling for the beauty and subtlety of the English tongue. Unequal as the *Xenions* are we should be sorry to have even the best of them judged by the Eng

lish renderings which are here given. Mr. Carus is so anxious lest the reader should miss the point that he drives it in with a mallet. For instance, to take an example which embodies a great and fruitful critical principle, the original reads:

DIE UNBERUFENEN.

Tadeln ist leicht, erschaffen so schwer; ihr Tadler
des Schwachen,
Habt ihr das treffliche denn auch zu belohnen ein
Herz?

The rendering of the book is this:

TO INCOMPETENT REVIEWERS.

Difficult 'tis to achieve; criticism is easy, O critics!
Shrink not, when finding a flaw, freely from prais-
ing the good.

But, if we might venture on our own account to follow the original a little more closely, the rendering might be:

THE UNSUMMONED.

Easy is it to blame, and to fashion is hard, O ye
critics
Blaming the weak! have ye hearts to acknowledge
the excellent too?

A good photograph of the Weimar statue of the two poets is prefixed to the book [Open Court Publishing Co. \$1.50.]

Echoes of Battle, by Bushrod Washington James, is a finely printed and illustrated book of martial poems and prose descriptive chapters, all patriotic and most of them devoted to scenes or recollections of the Revolution or the war for the Union. There is a manly as well as martial ring to these lyrics and the author's enthusiasm is all for the great causes to which men gave their lives and not for the mere glory and pomp of war. [Henry T. Coates & Co. \$2.00.]

STORIES.

Dr. Warrick's Daughters, by Rebecca Harding Davis. The illustrations in this book are very good indeed, being reduced with care and printed with discretion. The book itself is one of sharp contrasts—of the North and South, of wealth and poverty, of husband and wife, of sister and sister, of brother and brother and of two lovers for each of the heroines. We do not say this in the least in disparagement, for Mrs. Davis has made a strong and interesting story, but by way of illustrating her method of work in this particular case. One is a little sorry for both the sisters, the one who sells herself for millions and the one who would have liked a little more romance in her lover, but the book brings a well-reasoned and enjoyable study of American life to a definite end in which the moral is obvious enough—if any reader nowadays cares for a moral. [Harper & Brothers. \$1.50.]

A Princess of the Gutter, by L. T. Meade. This is a story of the London slums told with much but not concentrated power. The real story, the essential building, of the book would be better seen if there were less scaffolding. As it is we sympathize with the story of self-sacrificing toil among the poorest classes and are glad whenever we can get a glimpse of the real heroine—the devoted and admirable princess of the gutter, after whom the book is named. There is much good teaching also in the book as to the essential conditions under which alone Christian help may be brought to those who dislike the very name of religion. Those who feel the stirring of the new brotherhood, which is, after all, as old as Jesus, will do well to read this book. [G. P. Putnam's Sons. \$1.25.]

We have had the woman's view of the "New Woman" in books whose titles will occur to many of our readers, and now we are hearing from the other side and stories

abound which give a man's view of the same pervasive subject. Such a book is *A Clever Wife* by W. Pitt Ridge. Whether the author deprecates criticism in certain quarters by dedicating his book "To my dear sisters," or really is thinking of a purely fraternal relation, we do not know, but the former meaning suggests itself as probable. The story is told of a man and woman in the London Bohemian life who are married, only to go on their different pursuits of literary and artistic fame, and of the breaking down of the woman's self-dependence in the face of the need of a man's protection. While the book is not a great book its pictures are cleverly drawn and pertinent to the time. [Harper & Brothers. \$1.25.]

NOTES.

—The *Cambridge Magazine* for March has an article on Longfellow in Home Life by his daughter, Miss Alice M. Longfellow, who has hitherto steadfastly refused to write anything in the line of recollections of her distinguished father. She has also supplied three hitherto unpublished portraits.

—The *Chicago Record* nearly a year ago offered \$30,000 in prizes for stories of mystery, and the prize winners have just been announced. The first prize goes to Harry Stillwell Edwards of Macon, Georgia, the second goes to England. Among the successful names is that of Miss Katherine Lee Bates of Wellesley, whose story is called *The Turret Chamber*.

—In James Edwin Campbell, who recently died in Pomeroy, O., the Negro race has lost one of their literary pioneers and the nation a strong and successful writer. Much of his work was in the dialect of his own people, which he employed in humorous sketches of considerable power, and in pathetic and didactic work as well, but he was master also of a strong and pure English style.

—Hartford Seminary has the largest and most important library in the city. Professor Perry has recently put on exhibition its large collection of printed Greek New Testaments, which is unequalled in the country, and this and the other treasures of the library, including the curiosities gathered by missionaries of the American Board, have been thrown open to public inspection. The library is unique among theological libraries also, we believe, in being freely opened to the public both for research and for circulation.

—The question having been raised why the late Lord Leighton did not leave a larger fortune, Harriet G. Hosmer answers in a letter to the *Nation*: "It is due to the memory of Leighton, and upon the authority of a life-long friend, to state that more than half of his annual income was devoted to his less prosperous brethren in art. No artist ever appealed in vain to Lord Leighton for aid, and it was this ever kindness and generosity of heart—this first quality—which endeared him to his friends, and which excited their admiration far more than even his most brilliant achievements."

—The venerable and learned Prof. Jacob Cooper, LL.D., of Rutgers College, New Brunswick, N. J., is credited with inducing Mr. Gladstone to edit the works of Bishop Butler, and he has read the advance sheets of all of Mr. Gladstone's recent magazine articles on Butler and the edition of Butler just issuing from the press annotated by Mr. Gladstone. Professor Cooper has never been disposed to seek notoriety or popular recognition, but among students of Greek and metaphysics, at home and abroad, he has the highest rank, and his correspondence with Mr. Gladstone has been constant for many years.

—The old sectional jealousy of which we used to hear when there was so much talk about "Southern writers" seems to be coming to the surface again, as voiced and rebuked by two Virginia newspapers. Says the *Alexandria Times*:

We are even now having imposed on us by Webster and Worcester a language that neither Washington nor Mason, Jefferson nor Madison, Henry nor Randolph spoke.

To which the *Richmond Dispatch* replies:

Nor wrote. That is all true. But what are we going to do about it? What have we done about it? Discredited and starved, or driven away our literary men of all sorts; maintained outside publishers and broken down our own. We have no Southern literature. Our Southern writers have to write for Northern readers and Northern publishers. That is the truth. Now let us turn in and kick and curse ourselves vigorously for a while. It may do us good. Meanwhile, let Southern authors at least thank God that they do not have to go to England to be heard.

BOOKS OF THE WEEK.

- American Book Co. New York.*
INTRODUCTION TO AMERICAN LITERATURE. By Brander Matthews. pp. 256. \$1.00.
ELEMENTS OF ALGEBRA. By Lyman Hall. pp. 368. \$1.00.
OLD STORIES OF THE EAST. By James Baldwin. pp. 215. 45 cents.
AN ENGLISH GRAMMAR. By Baskerville and Sewell. pp. 349. 90 cents.
HOHER ALS DIE KIRCHE. By Wilhelmine von Hillern. Edited by F. A. Dauer. pp. 96. 25 cents.
THE LIFE OF NELSON. By Robert Southey. pp. 394. 40 cents.
HAMLET. By William Shakespeare. pp. 163. 25 cents.
Charles Scribner's Sons. New York.
AGNOSTICISM AND RELIGION. By Jacob G. Schurman. pp. 181. \$1.00.
SUNRISE STORIES. By Roger Riordon and Tozo Takayadagi. pp. 281. \$1.50.
A LADY OF QUALITY. By Frances Hodgson Burnett. pp. 363. \$1.50.
THE COUNCIL OF TRENT. By James Anthony Froude. pp. 294. \$2.00.
Macmillan & Co. New York.
LAVENGRO. By George Borrow. pp. 589. \$1.25.
Fords, Howard & Hulbert. New York.
A SILVER JUBILEE. The 25th Anniversary of the First Congregational Church, Montclair, N. J. pp. 134. \$1.00.
Benziger Bros. New York.
THE CIRCUS RIDER'S DAUGHTER. By F. von Brackel. Translated by Mary A. Mitchell. pp. 317. \$1.25.
J. B. Lippincott Co. Philadelphia.
THE LIGHT THAT LIES. By Cockburn Harvey. pp. 163. 75 cents.
CAMEOS. By Marie Corelli. pp. 291. \$1.00.
Woodfall Co. New York.
THE YOUTHS' DICTIONARY OF MYTHOLOGY. By E. S. Ellis, M.A. pp. 146. 60 cents.

PAPER COVERS.

- Macmillan & Co. New York.*
AMIEL'S JOURNAL. By Mrs. Humphry Ward. pp. 319. 25 cents.
MISS STUART'S LEGACY. By Mrs. F. A. Steel. pp. 469. 50 cents.
American Book Co. New York.
SPENCERIAN PENMANSHIP. VERTICAL EDITION. Seven numbers. 6 cents each.
GERMANIA TEXTS: Kurtz, Wieland's Oberon, Goethe's Die Krönung Josephs II., Gervinus, Lessing's Dramaturgie, Kurtz, Lessing's Minna von Barnhelm, Khull Meier Helmbrecht, Wieland aus Goethe's Gedächtnisrede. 10 cents each.
International News Co. New York.
A RICH MAN'S DAUGHTER. By Mrs. J. H. Riddell. pp. 392. 50 cents.
Little, Brown & Co. Boston.
LINES READ AT THE CENTENNIAL CELEBRATION OF THE HASTY PUDDING CLUB OF HARVARD COLLEGE. \$1.00.
Rev. Manfred P. Welcher. Peckskill.
A MANUAL FOR LEARNING THE BOOKS OF THE BIBLE. 3 copies 10 cents.
Whittier & Shepperson. Richmond, Va.
BIBLE MEMORY CARDS. By I. T. Avery.
L. Prang & Co. Boston.
PRANG'S EASTER PUBLICATIONS.
Thomas Whittaker. New York.
THE "I WILLS" OF THE PSALMS. By Rev. P. B. Power. pp. 404. 50 cents.
G. P. Putnam's Sons. New York.
THE CRIME OF THE CENTURY. By Rodrigues Ottolengui. pp. 349. 50 cents.
American Book Co. New York.
OBSERVATION BLANKS IN PHYSICS. By W. C. A. Hammell. 30 cents.

MAGAZINES.

- March. EDUCATION.—NEW WORLD.—DONAHOE'S. GOOD HOUSEKEEPING.—FORUM.—HOMILITIC REVIEW.—EDUCATIONAL REVIEW.—PHILOSOPHICAL REVIEW.—OUR ANIMAL FRIENDS.—HOCKBUEYER.—SUPERINTENDENT AND TEACHER.—SUNDAY.—GOOD WORDS.—PANSY.—KINDERGARTEN NEWS.—BIBLIA.—WOMANKIND.—MUSICAL RECORD.—AMERICAN JOURNAL OF SOCIOLOGY.—PENNY.—GERMAN LITERATURE.—LITERARY NEWS.—AMERICAN MAGAZINE OF CIVICS.—BIBLICAL WORLD.—SCHOOL REVIEW.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING. Pilgrim Hall, March 22, 10 A. M. Address by Rev. C. E. Harrington, D. D., on The Millstone of Christianity, a review of Goldwin Smith's article in the *Century*, followed by a speech from Pres. N. G. Frost of Berea.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

UNITED BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P. M.

CONFERENCE FOR MINISTERS AND CHRISTIAN WORKERS at Chicago during the month of April. Special lectures by Superintendent Torrey, Prof. W. W. White and Dr. W. J. Erdman. All who desire to avail themselves of this special conference and stopping at the Institute at the reduced price for board and room of \$5 per week should make application early of Supt. R. A. Torrey, 80 Institute Place, Chicago, Ill.

SPRING STATE MEETINGS.

Alabama,	Nashville,	Saturday, March 28.
Tennessee,	Atlanta,	Wednesday, April 1.
Georgia,	Tempe,	Wednesday, April 1.
Arizona,	Cleburne,	Thursday, April 2.
Texas,	Albuquerque,	Wednesday, April 15.
New Mexico,	Newark,	Tuesday, April 21.
New Jersey,	Kingfisher,	Thursday, April 30.
Oklahoma,	Lamar,	Tuesday, May 5.
Missouri,	Marietta,	Thursday, May 7.
Kansas,	Michigan City,	Tuesday, May 12.
Ohio,	Aurora,	Tuesday, May 12.
Indiana,	Davenport,	Monday, May 18.
Illinois,	Fall River,	Tuesday, May 19.
Iowa,	Greenville,	Tuesday, May 19.
Massachusetts,	Canandaigua,	Tuesday, May 19.
Michigan,	Pierre,	Tuesday, May 19.
New York,	Ridgway,	Tuesday, May 26.
South Dakota,	Westerly,	Tuesday, June 9.
Pennsylvania,	Bradford,	Tuesday, June 9.
Rhode Island,	Hartford,	Tuesday, June 16.
Vermont,		
Connecticut Asso.,		

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 133 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Caruth, Treasurer; Miss Abbie B. Child, House Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House, Chicago office, 133 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinnock, Treasurer, 39 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 131 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a *Leaves of I begueth* to the "Trust to the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

The practical outcome of an Iowa revival is sufficient proof of its genuineness. The decided step taken by so many converts in uniting with the churches must be an untold encouragement.

Since that Washington church joins our order under such direct promptings, it is all the more welcome.

It is refreshing to contrast the simple and always timely subjects which are now engaging the attention of a Connecticut congregation with the sensational and often wearisome announcements which arouse the curiosity and often the disgust of many a parish neighborhood.

A church in Ohio which has just been newly and beautifully housed began its career in a building erected in thirty six hours.

To the cottage prayer meetings frequently held previous to a prospective revival campaign is doubtless due much of the willingness of individuals to labor with a consecrated spirit and in harmony with the general movement. Instances of the effect of such careful preparatory work are almost weekly recorded and often deserve quite as much notice as the later efforts.

It might further the cause of patriotism not a little for some Christian Endeavor good citizenship committee to see that the report from that town in New Mexico had no chance of being repeated.

"Persistence is the order till the reform is accomplished," is the word from our undimmed friends in New Hampshire cities.

Of Special Note.

Large accessions in Iowa and Michigan.

A New York church—a veritable hive of prospective pastors and Christian workers.

A generous gift to Bangor students.

A parsonage playroom in New Mexico.

A "Do Something Club" in New Jersey.

A RECRUIT FOR A BOSTON POST.



REV. C. A. DINSMORE.

Phillips Church, being the only Congregational stronghold in South Boston, receives liberal support from that section and has been for years a vigorous organization of over 700 members—the third largest church of its order in the city. Less than a year ago, by the departure of its last pastor, Rev. W. H. G. Temple, to the Pacific coast, the Phillips pulpit was left vacant, but within six months the new leader, Rev. C. A. Dinsmore, was chosen, and was formally inducted into his position last week Wednesday by a large council. At the evening service a good attendance gathered in spite of a severe storm. The auditorium was beautifully adorned with flowers and plants, and select music was rendered. Dr. R. R. Meredith preached the sermon and Dr. E. K. Alden offered the prayer.

Some time before his official connection with the church was completed Mr. Dinsmore had made his home among his new people and had assumed the full duties of pastor. He came from a busy life of great activity in the church and community of Williamantic, Ct., where besides his parish work during a

pastorate of about five years he had been associated with the leading reform organizations and other societies working for the elevation of the city. Previously he had preached two years in Whitneyville, Ct., to which place he was called when in his second year at Yale Divinity School. He is a young man, a graduate of Kentucky University, and before his study there had spent two years at Dartmouth. While regaining slightly impaired health, he served under a Government appointment in surveying, his preparation for such service being gained in railroad work in Missouri.

Mr. Dinsmore was born in New York city, but while he was still young his family removed to Woodstock, Vt., where he graduated from the high school preparatory to entering Monson Academy. He now succeeds a line of notable predecessors, including, besides Rev. W. H. G. Temple, Drs. E. K. Alden, R. R. Meredith and F. E. Clark.

CONFERENCES AND ASSOCIATIONS.

CT.—The spring meeting of the Middlesex County consociation was held in Westbrook lately, every church in the county being represented. One of the principal topics was System.

IND.—The Northeast Association held an unusually enthusiastic meeting, March 10, 11, in Jamestown. The entertaining church and other fields in the vicinity have experienced extensive revivals this winter. The interest and attendance were large. The opening sermon was on Christian Consecration by Rev. J. S. Ansie. The topics were: How to Make Churches Self-Supporting, Revivals, Foreign Missions, The Bible, The Pastor in Social Life, and Jonathan Edwards.

CLUBS.

CT.—The New Haven Club met, March 9, at the Davenport meeting house. It was ladies' night, and the addresses were by Miss M. A. Jordan of Smith College, on The Debt of the Women Students of This Generation to the Women Teachers of the Last Generation, and Miss K. G. Lamson of the Woman's Board, on Woman's Opportunity, or the Place of Missions in the Development of Modern Womanhood.

D. C.—The annual meeting of the Washington Club was held March 9 in the social room of the First Church. The election of officers was followed by a collation served by the Ladies' Aid Society. The address by Rev. G. D. Herron, D. D., was upon The Social Nature of the Religion of Jesus.

IND.—The Indianapolis Club met with Fellowship Church, March 10. The topic was The Course of Study in the Public Schools, opened by Prof. William Bryan of the State University who has made a special study of child culture along the lines of the new psychology.

NEW ENGLAND.

Boston.

JAMAICA PLAIN.—Central. At the morning service last Sunday pledges were called for to provide for the floating debt and needed repairs amounting to \$4,000. The sum of \$4,481 was pledged in a few minutes.

Massachusetts.

QUINCY.—Evangelical. Individual cups were used for the first time at the March communion. A strong chapter of the Brotherhood of Andrew and Philip has been organized. Under its auspices a supper was recently given at which 80 young men were entertained. Rev. E. N. Hardy is pastor.

MILFORD.—After addresses upon Armenia by the pastor, Rev. Webster Woodbury, and Mardiroos Bozorian, an Armenian, on a recent Sunday a collection of \$80 was taken for Armenian relief. This amount will be increased to \$100.

FOXBORO.—This church, Rev. J. W. Flagg, pastor, continues to do excellent work in the community. Some time ago one of its attendants purchased a stereopticon and views. Bible stories are illustrated in a beautiful manner, and over 600 persons attend, many of whom are not regular attendants. The circle of King's Daughters gave a birthday party of late and more than \$100 were netted, the amount being devoted to the church repair fund. The Y. P. S. C. E. is doing valuable work.

LYNN.—Chestnut Street is prospering under the ministry of Rev. G. W. Osgood. Congregations, Sunday school and benevolences have greatly increased and its important place in the religious work of the city is widely acknowledged.

BEVERLY.—*Dane Street.* This city has just experienced the greatest religious movement of its history. After several weeks of preparatory work, an average of 100 cottage prayer meetings being held weekly, Evangelist W. E. Geil held services for 13 days. The churches uniting besides this one were the Baptist, Methodist and North Beverly Congregational. Meetings were held in this meeting house which was packed. About 2,000 people were present on one occasion. Mr. Geil preached straightforward, manly sermons, but above all showed himself a great organizer. The results are 500 cards signed, church members warmed to personal work and the whole community roused to serious religious thought. Rev. F. J. V. Horn is pastor of this church.

NEWBURYPORT.—*North.* Last Sunday evening the local company of State militia by special invitation attended the service in a body to hear an illustrated lecture by Rev. C. P. Mills on Heroism. The church has an adult C. E. Society, which takes the place of the usual ladies' prayer meeting. The entire city regret the loss of Rev. C. F. Carter, who has just gone to the pastorate of the Hancock Church, Lexington, and Rev. J. W. Dodge will be greatly missed while away for some months in Europe with his daughter.

AMESBURY.—All the pulpits were filled March 15 with delegates attending a district Y. M. C. A. convention. Rev. G. L. Richmond did efficient service in leading the singing at some of the meetings. He has recently given a stirring address before the local C. E. Union in Newburyport.

NEWBURY.—The annual parish meeting disclosed a prosperous condition of the church with a small deficit, which was readily met by those present. Rev. F. W. Sanborn is pastor.

TAUNTON.—*Union.* The prospectus of the Curtis Club announces a set of interesting and helpful gatherings coming about every two weeks. Topics which well-qualified speakers will discuss are: The Pollard System of Reading, Uses of Biography, Limitations of Luxury, Presidential Outlook, Music, and Cremation. The season closes with a social reunion.

WORCESTER.—*Salem Street.* Rev. S. A. Harlow read his resignation March 8 after a pastorate of 18 months. This is another step in the consolidation of churches. A supper and social were held March 10 at which 200 persons were present. The Woman's Guild voted to give its money to the Armenian relief fund. *Park* has dismissed its choir and will have congregational singing the coming year. By the will of the late Mrs. S. E. Allen the Home Missionary Society receives \$1,000.

AUBURN.—The interest at present centers in the rebuilding of the church edifice towards which some steps have already been taken. The present membership is 112. The contributions for missions last year amounted to \$230. The pastor is Rev. C. M. Pierce.

Maine.

FRYEBURG.—This church has met with great loss in the death of Miss M. F. Bradley, a faithful worker in all its activities. She leaves \$3,000 to the church, \$100 to the church circle, \$3,000 to Fryeburg Academy, \$1,000 to the Home Missionary Society and \$500 each to the A. B. C. F. M., Maine Missionary Society and Good Will Farm. The Sunday evening service is increasing in numbers and interest and some are becoming Christians.

RICHMOND.—Progress is reported under the lead of Rev. S. E. McGeehon. The congregations are much increased, attendance at Sunday school is doubled, a monthly parish paper meets with favor, the Y. P. S. C. E. is prospering and helpful, new books have been obtained for the library. There is a quickening of spiritual power in the church.

CAMDEN.—A series of meetings without extra help has been greatly blessed and has quickened the church. Several additions were received to membership and more are in prospect. The congregations are large and attentive, the prayer meetings, C. E. Society, Sunday school and other departments are prosperous. The pastor is Rev. L. D. Evans.

AUGUSTA.—*South.* Last week Sunday occurred the dedication of two fine memorial windows, presented in memory of Hon. J. G. Blaine by his wife, and in memory of his wife by Hon. J. W. Bradbury. The symbol of the first is a Greek cross set in flowers, and of the other a Madonna by a French artist.

SOUTH GARDINER.—The pastor, Rev. A. L. Struthers, has had special meetings and there is unusual interest. Several members of leading families have been converted.

AUBURN.—Reports of the number of conversions during the recent awakening have been rather

larger than were warranted by facts. However they number nearly 400.

New Hampshire.

MANCHESTER.—On petition of the ministers, who have been waging a hot crusade against the saloons of the city during the past year, a hearing before the governor and council lasting for two days brought out charges against the police commissioners of the city for failure to execute the law, and asking for their removal. But after two weeks the announcement was made that sufficient reason was not found for removal of the commissioners, but the crusade will still go on.—*First* recently held a birthday anniversary service to perpetuate the memory of Rev. Cyrus Wallace, pastor from 1839-73, during which time the church membership increased from 27 to 507. Addresses were made and reminiscences given.

HANOVER.—*College.* The latest manual of the church seems to be as nearly complete in its make-up and appearance as is possible, and is a worthy product of the careful preparation of its compilers, Professors C. F. Emerson and C. D. Adams. The work involved a thorough revision of the roll. The pastor, Rev. S. P. Leeds, D. D., furnished much of the material and a historical sketch of the church from the beginning in 1771. Special descriptive reviews deal with the church buildings, Dartmouth, the C. E. Society, and the rules, covenant, etc., are added. The catalogue of members is especially full and correct, the names appearing in groups by years and alphabetically. An extended list of all the persons ever connected with the church is also appended. The pastors have numbered nine.

EXETER.—The churches have united in two rallies for the enforcement of the prohibitory law in the town, the last of which was held in the town hall, March 8, completely filling it. Frank Foxcroft, Esq., of Cambridge, Mass., gave a powerful address, sketching the work for no license in his own city, and clearly and forcibly stating the issue before the town. The practical result was seen in a pronounced victory at the polls on the following Tuesday's election, assuring the enforcement of the law the coming year, and, it is hoped, perpetually.

Vermont.

Rev. E. A. Whittier, who has been conducting successful revival meetings at several places in northern Vermont, has just closed a series at Jericho, where about 50 persons expressed a desire for a new life.—The church in Bridport has recently put a new furnace into its vestry.

Rhode Island.

PROVIDENCE.—*Beneficent.* A union service at which Miss Rebecca Krikorian spoke in behalf of her people in Armenia was held Monday evening, March 9. She also spoke at the Union Church on Sunday evening. A considerable sum for the Armenian fund was the result.—*Union.* A larger and an illustrated weekly calendar is one of the first signs of the Men's Union League's energy.—*Swedish.* Steadily growing strength marks the work of this church under Rev. J. P. Eagle's faithful leadership. A number of new members are to be received at the next communion.—*Academy Avenue.* The church and parsonage property have been repaired. Congregations morning and evening have largely increased in numbers since the beginning of Rev. W. E. Smedley's pastorate. A warm spiritual atmosphere pervades the church throughout and 28 new members have been received since Jan. 1.—*Highland.* A reward for reaching a certain attendance mark in Sunday school was arranged by Rev. L. S. Woodworth in the form of an illustrated lecture on California given by Rev. F. B. Pullan of Pilgrim Church.

PAWTUCKET.—*Weeden Street.* Special meetings for a week under Evangelist Joel Bassett began last Sunday, March 15. The temperance campaign in which the churches of all denominations joined, led by Mr. T. E. Murphy under the management of the Christian Citizenship League, resulted in large and enthusiastic gatherings and 1,200 signatures to the pledge. At a closing service 2,000 persons were present.

WOONSOCKET.—*Globe.* The church has voted to start at once on raising money for the contemplated repairs and enlargement of the church building. The work will probably be done in August.

Connecticut.

NEW HAVEN.—*United.* Last Sunday evening Bishop J. H. Vincent addressed the Men's Club service on the subject At School—Out of School, giving a description of the purpose and work of the Chautauqua Circles.—*Redeemer.* The pastor, Dr. W. L. Phillips, is preaching a series of Sunday evening sermons on Jesus and Common Duties.—*Howard Avenue.* Rev. W. J. Mutch is delivering a series of Sunday evening discourses on Qualities of

Character, among his subjects being The Long Pull, A Cool Head, Old Reliable and Good Sense.—*Dwight Place.* Twenty-four new members were received on confession, March 8, and nine by letter. Among the former was an entire Sunday school class. The senior pastor, Dr. J. E. Twitchell, left last week for a month's vacation in Florida.

The New Haven Branch of the Woman's Board was addressed in Center Chapel last week Tuesday by Miss K. G. Lamson of the junior department of that organization.

SOUTHINGTON.—The interior of the house of worship is being thoroughly renovated, painted and frescoed. The pews are finished anew, also a fresh carpet is laid. Evangelist W. E. Biederwolf ended his religious labors last week after a successful campaign. The meetings were held under the auspices of the Congregational and Baptist churches, and a great increase to the membership of both is the result. Not only have the conversions been many, but there has been a general awakening such as has not been felt for years. Mr. Biederwolf leaves next month to spend two years in study in Germany, on a scholarship received while a student at Princeton.

SOUTH GLASTONBURY.—At the annual meeting lately reports showed the present membership to be 107, a gain of nine during the year. There were 11 additions, five on confession. The Ladies' Aid Society has raised \$202, with which they have purchased new carpets for the chapel and made extensive repairs on it and on the parsonage. The Ladies' Missionary Society, although of recent origin, has done much excellent work and contributed \$100 toward a share in the General Howard Roll of Honor. A new pipe organ has also been put in, in memory of the late W. S. Williams, at a cost of \$2,000.

LITCHFIELD.—The church narrowly escaped destruction by fire last week Sunday afternoon. Two men who were passing gave the alarm and the prompt response of the fire department prevented the destruction of the entire edifice. It is supposed that it caught from the furnace. The loss was chiefly from water and will amount to about \$500.

FAIRFIELD.—The recent basket entertainment netted \$11 for the Home Missionary Society debt. In the Sunday school a special collection realized \$40 for the same purpose, making over \$200 in all that have been contributed by this church towards the debt.

SHELTON.—Twenty persons united with the church recently, most of them on confession. The church is in a flourishing condition, having over 200 members, although only organized a little over three years ago. Rev. L. M. Kenneston is the pastor.

STRAFORD.—The meeting house had a narrow escape from burning recently, the room under the lecture-room catching from an overloaded stove. The fire was fortunately discovered in time and put out with but little difficulty.

CENTRAL VILLAGE.—The 50th anniversary occurs April 15. Former members are urged to attend. Dr. L. W. Bacon will preach the evening sermon. Rev. O. M. Lord, the pastor, will preach the historical sermon.

PLANTSVILLE.—Nearly 100 pledge cards of persons signifying their desire to lead a Christian life have been received by the church as a result of the recent revival.

FALLS VILLAGE.—Rev. C. W. Hanna has recently purchased a stereopticon for use in connection with his Sunday school quarterly expositions and his Sunday evening talks.

BOZRAHVILLE.—Although there is no church here services are regularly held by Rev. Marcus Burr, and a Sunday school conducted. A flourishing C. E. Society has lately been organized.

MIDDLE STATES.

New York.

NEW YORK.—*Pilgrim* has had eight of its young men enter the ministry, studying in Yale, Hartford, Andover and Union Seminaries; three of its young women have become wives of ministers; two of its members are now in Union Seminary and one a missionary in South Africa. Of the twelve clergymen in its membership at various times five are now on the roll.

The weekly missionary prayer meeting at the Bible House, March 13, was led by Mrs. Washington Choate. Miss Pickens of the C. H. M. S. spoke of the prayer meeting held at the Woman's Board in Boston and the power going out from such meetings. Mrs. Woodbury spoke of the difficulty of reaching some women who were members of the church but uninterested in missions. Mrs. Davis.

Mrs. Bonne and others spoke. Earnest prayer was offered for the missionaries at this time in special need of guidance.

FRANKLIN.—In this old town of 800 population, a few years ago the two churches, Congregational and Presbyterian, united to become Congregational, selling the Presbyterian parsonage and the Congregational edifice. Rev. John Marsland is the pastor. The house of worship has been entirely overhauled at an expense of \$2,000 and is now one of the most attractive of the town edifices. Twenty-three members were added to the church during the past year, making the present membership over 300. City visitors come here in increasing numbers.

CORTLAND.—This church has recently had a large addition to its membership, the result of special services carried on by the pastor, Rev. W. H. Pound, at its East Side Mission. The young people of the congregation have manifested their affection for their pastor by presenting him with a fine copy of the Standard Dictionary, also putting his portrait on the wall of the chapel with those of preceding pastors. This will be one of the large churches in the State, so rapid and constant has been its growth.

OWEGO.—Last week Sunday was made a glad day by the reception of several new accessions. At the next communion others will be received. Rev. R. S. Underwood of Northampton, Mass., has lately been holding meetings here and great good has been done. The pastor, Rev. C. M. Bartholomew, and his people are much encouraged. The church choir has been greatly improved by recent additions. All departments are taking on new life.

CORNING.—This church has recently received the largest addition since its organization six years ago, raising its membership to 263. The building committee have strong evidences that they will soon have pledged \$10,000 for the much needed new edifice. Rev. N. E. Fuller is its first and present pastor.

MAINE.—At the annual meeting Rev. A. S. Wood was engaged as pastor for the coming year. At the Union Center Branch Mr. W. L. Edson gave an interesting lecture on his travels in South America, the proceeds to go toward the church.

Rev. G. M. Rowland of Japan is making a three weeks' tour among the churches of the Black River and St. Lawrence Association. Between March 13 and April 5 he will have addressed about 25 churches in the interest of the American Board. Mr. Rowland is a native of this country.

New Jersey.

EAST ORANGE.—*Trinity.* The Church Guild, which does all of the women's work of the church and is virtually an institutional church in itself, has had a successful year, having raised and expended in benevolent lines about \$900. Its eight committees controlling the various branches for mission work, foreign and home, charitable work of several forms, hospitality, pastor's aid and girls' and children's clubs continue to do efficient work. One branch has given away about 400 garments during a year and has provided many dinners. Another branch conducting industrial work has produced a new idea in the form of a Girl's Social Club, one feature of which is a cooking class. The total benevolence of the church, over \$2,000, came chiefly from plate collections, Sunday school offerings, missionary concert offerings and the Ladies' Guild. More than one-third of it came from the last-named source.

CLOSTER.—The church continues to prosper under pastorate of Rev. C. A. S. Dwight. A Do Something Band of little girls, organized by the pastor's wife, has justified its name and lived up to a very practical motto, by regular fortnightly contributions and meetings at which they sew and make scrap-books for hospitals and the New York Flower Mission. They have also sent provisions to that mission and "comfort bags" to the sailor's home in New York. By means of a sale they were able to contribute \$25 toward paying the debt of the C. H. M. S., and still have a considerable balance for a home missionary box. The band, which began with four members, now numbers over 30 and the fortnightly dues are but two cents.

ORANGE.—This church in Orange Valley has passed a prosperous year, 18 persons having been added to its membership, making a total of about 300. The Sunday school is growing, and the contributions for home work and missions show a healthy increase. The benevolence was a little over \$2,500, a gain of about \$500. Over \$150 were recently contributed toward the Armenian fund.

THE INTERIOR.

Ohio.

CLEVELAND.—*Trinity.* The new and beautiful edifice was dedicated March 5. Rev. R. H. Conwell, D. D., of Philadelphia preached the dedication ser-

mon in the morning and gave an evening address on The Institutional Church. Crowds thronged the house at both services. The exercises continued through the week closing with the reception of members and the communion on Sunday. In the evening Pres. W. G. Ballantine of Oberlin preached on The Coming Church. The new building is one of the most beautiful edifices in the city, being old English in style. It is built so that when thrown together it seats 1,300 persons. The building includes 25 distinct rooms. Institutional methods will be used and to that end there are reading, recreation, bath, dressing and dining-rooms, besides a kitchen, pantries, parlors and an office and study. The cost was less than \$35,000. The church was organized less than two years ago and has now a property valued at nearly \$50,000 and nearly 300 active members. The Endeavor Societies furnished one of the large windows. The Ladies' Aid Society erected a beautiful window representing an Easter scene in memory of the founding of the church, the first service being held on Easter Sunday two years ago. The third large window of the new building has been erected by the people as a tribute of love to their pastor, Rev. R. A. George. The future of the church is bright with such workers and equipment as it has.

Plymouth holds neighborhood prayer meetings in preparation for Passion Week services. Mr. Pratt, the musical director, conducts a class in music study one evening each week. The pastor, Rev. L. L. Taylor, holds a special service every Friday afternoon after school for young people between the ages of 12 and 18. As a part of its observance of the Lenten season the church arranged for an illustrated lecture on the Passion Play of Oberammergau, which was largely attended and impressive and helpful. The recent address of Prof. H. C. King of Oberlin before the Congregational Club awakened so great interest that Rev. L. L. Taylor invited to his own home a few evenings later about 60 of the men of his congregation to meet him and hear him speak on the same topic, The Spiritual Life—the Manly Life. Plymouth Church has recently added to its other lines of activity a sewing school for the children of its downtown neighborhood.—*Euclid Avenue.* The Choristers is a recently organized musical society of the church. The Women's Home and Foreign Missionary Societies hold an all day meeting every Tuesday preparing missionary boxes, serving lunch at noon, and devoting the closing hour to a missionary program. Nearly 100 women were present at the meeting last week.—*Franklin Avenue.* Rev. H. O. Allen has resigned to take effect May 31. He came to the church on graduating from Oberlin Seminary seven years ago, has done strong pulpit work and wise and faithful pastoral work from the first and has greatly endeared himself to his people and brethren in the ministry.

FAIRPORT AND RICHMOND.—This field is distinctly frontier. The pastor, Rev. M. B. Morris, ably assisted by his wife and daughter, has held this winter a month's special meetings in each place. Richmond has paid \$150 of its \$900 debt, besides keeping up interest and current expenses in his pastorate of one year. Neighborhood prayer circles and largely attended men's meetings were features of the special work at Fairport and Mrs. Morris has organized a fortnightly mother's meeting. The pastor has not been absent a Sunday in the year, but all three are now compelled to rest from the heavy labor.

WINDHAM.—In Rev. D. D. Davies's pastorate of a little less than two years there have been from three to nine accessions at every communion save one, the Y. P. S. C. E. has been reorganized on the basis of the pledge, which has greatly improved its work, a debt which had encumbered the church for years has all been provided for, the morning congregation has increased till it fills the house and the evening attendance is growing rapidly.

CHARDON.—Within two weeks this church lost three of its most valued members, Mrs. M. A. Woodbury, a charter member and liberal supporter, Mrs. J. S. Wright and Mrs. E. L. Manly. From their estates the churches at Chardon and Hunteburgh receive \$200 each and the C. H. M. S. and A. B. C. F. M. \$100 each. From the latter the C. H. M. S. receives \$50 and the Woman's Board \$100.

COLLINWOOD.—In Rev. Owen Jenkins's five years' pastorate, just closed, the membership has doubled, a new house of worship has been built, the congregations have reached their highest mark and the Sunday school has had a steady growth. He leaves the church in an excellent condition and bears with him the good wishes of the church.

MEDINA.—*First.* In 1819, Feb. 18, seven persons were organized as a Congregational church. On the 77th anniversary this year, Rev. J. R. Nichols and wife gave a reception to the congregation,

about 200 being present. The pastor arranged a week of Lenten services the last week in February, with Cleveland ministers as preachers.

Illinois.

SHAW.—The evangelistic work, which resulted in the organization of a new church during the labors of Rev. Van Auken, shows anew the power of the gospel and also the adaptation of the Congregational polity to unite all Christian people in one organization. Until this work was inaugurated no church existed in this village. Occasional services were held by neighboring pastors. During the meetings the interest became so intense that, although the roads were almost impassable, yet plans were made for conveying the people to the church. Large congregations gathered every evening. The religious interest was deep and extended. In the homes and in places of business, not only in the village but in the surrounding country, people discussed the question of their relation to God. At the close of the meetings a church of 67 members was organized. Others pledged to lead a Christian life.

ROCK FALLS.—Rev. E. A. Fredenhagen has been diligent in caring for the regions round about. He has held occasional services in Hume. Recently he started special meetings, dividing the time between two schoolhouses in that township. Evangelist Van Auken has assisted him. A blessed work crowned the joint labor. The whole community was stirred as never before. At the close it was decided to organize the Plymouth Church of Hume. Fifty-seven members entered into fellowship. More than 60 others have signified a deep personal interest in the work and most of them have signed cards. The church expects to erect a house of worship at once.

WINSLOW.—A series of meetings near this town, in Stephenson County, was recently conducted by Evangelist R. W. Purdue, under the auspices of the H. M. S. The whole community was much interested and many gave themselves to the Lord. Twenty-two persons were organized into a new church. It is expected that as many more will soon join. The church has a fine edifice previously erected by those who now compose the church. It was dedicated free from debt three months ago. The field is under the care of Rev. A. J. Baldwin.

Indiana.

MICHIGAN CITY.—*First* has received 12 adult members this month, making a gain of 83 members during Rev. W. C. Gordon's pastorate. The second anniversary of the Men's Club in the evening brought the largest attendance in the history of the church. The lecture-room was packed besides the main room. A valuable feature of the program was a paper by Professor Teale on Sunday Evening Music.

ALEXANDRIA.—In this growing town in the gas regions the Congregationalists have begun work under the lead of Deacon C. T. Rogers, the father of Rev. W. C. Rogers of Brecksville, O. A hall has been rented and a Sunday school and cottage prayer meeting are maintained. It is hoped soon to perfect the organization and secure regular services.

TERRE HAUTE.—*First.* Deacon Harry Ross celebrated his 94th birthday, March 4. He moved from Stillwater, N. Y., in 1820, and has been identified with this church since the time of its organization.

Special meetings have been held in Washington and Fremont with good results.

Michigan.

HANCOCK.—This church, Dr. J. E. Reilly, pastor, rejoices in the addition of 64 members at its March communion service, 61 on confession. This is the largest number ever received at one time by the church.

THE WEST.

Iowa.

CEDAR FALLS.—Five churches united in a series of evangelistic meetings led by Mr. M. B. Williams. They were well attended from the beginning, and after the first week the Opera House was uniformly crowded. The interest was intense. Many persons were led to think deeply of their spiritual needs and Christians were shown how to do personal work. The result was an unprecedented quickening, about 500 persons already having united with the various churches, and the prospect is that others will follow. Money was immediately raised and steps taken to organize a Y. M. C. A., and a Christian Citizenship League of over 400 members was formed. The Congregational Church, Rev. S. J. Beach, pastor, has received 60 accessions, 48 on confession.

DUBUQUE.—*First.* Seventy-one persons united with this church March 8 on confession. The majority of these were among the leading business

men of the city. This accession gives the church a membership of nearly 700 and makes it one of the largest in Iowa. During the five years' pastorate of Rev. F. E. Hopkins over 300 persons have joined the church.

OSAGE.—The recent revival, which increased the membership by 60, has also greatly strengthened all lines of work. At a recent midweek prayer meeting, the attendance reaching 200, it was found necessary to adjourn to the auditorium.

SIOUX CITY.—*Pilgrim.* The church voted not to ask for home missionary aid after the coming year.

Minnesota.

ST. PAUL.—*Atlantic.* The Men's Club is filling the house each Sunday evening. Rev. S. W. Dickinson is the pastor. —*Pacific.* This church which, as a mission of Plymouth and as an independent organization, has existed for nearly 20 years and has done excellent work, especially among railroad men, has received overtures from a neighboring Presbyterian church to unite with it upon a Congregational basis, moving its church building a distance of about half a mile. After a prolonged discussion, Rev. Messrs. J. H. Morley, E. P. Ingersoll, D. D., and W. B. Millard being present and participating, the church voted by a large majority to accept the proposition. The Pacific property, costing over \$8,000, has been secured by outside Congregationalists, who have given \$5,000 and by railroad people who have given nearly \$3,000. On this account the church felt that it could not leave its own denomination and that it should remain near the railroad shops. The Presbyterians recognized the justice of these claims and proposed to unite with Pacific Church, selecting a site convenient for the railroad people. The prospect is that the union will be effected, although unforeseen contingencies may arise. The Presbyterian vote was practically unanimous, while with the Congregationalists the majority at first were opposed to removal, but later withdrew their objections.

MINNEAPOLIS.—*Pilgrim.* Rev. C. B. Moody is giving a series of Sunday evening addresses to large congregations on The Young Woman in Her Various Social Relations in Life. —*Lourey Hill.* This Sunday school is growing so rapidly that it will be necessary to enlarge the building. —*Lynedale* will receive large accessions from the revival just closed. —*Como Avenue.* Maple Hill, a branch of this church, is preparing to erect a mission building in the spring. Rev. J. A. Stemen is the pastor.

FREDOM.—Rev. Wilbur Fisk reports interest at some of the stations on his large field where revival services have been held in connection with the United Brethren, several conversions and larger hopefulness resulting.

LAKE PARK.—Services have been commenced in out-districts otherwise unsupplied with preaching and special services have been held at the home church. Armenia Day was observed with a liberal contribution.

VERDALE.—Increased spiritual life, several conversions and more interest in the church on the part of the community are results of a series of meetings conducted by Rev. Alexander McAllister.

Church building is in progress at Randall and preaching is sustained at several out-stations.

Rev. R. P. Herrick has just issued his eighth annual report as State superintendent of Sunday schools. The number of schools has grown from 144 to 351 and the membership from 14,000 to 28,583. This remarkable increase is attributed to co-operation with the pastors and the home missionary superintendent. Under the efficient management of Superintendent Herrick the coming year promises to be still more successful.

Nebraska.

AURORA.—Home missionary rally day, March 8, proved a delightful occasion. The pastor, Rev. S. I. Hanford, had made thorough preparation and Superintendent Bross presented the work at the morning service. In the evening there was a general program, which interested all, the older people taking special delight in seeing the pennies counted out of their birthday box. The combined offerings are expected to reach \$50.

CRETE.—The sudden death, March 9, of the pastor, Rev. W. P. Bennett, cast a gloom over the entire community. He has ministered here for more than 12 years and has been intimately associated with the denominational work of the State, especially in educational affairs. During his pastorate the church membership has grown from 185 to nearly 400. Three of his children are in educational work.

PALISADE.—Rev. T. C. Moffatt, in his earnest desire to reserve Sunday mornings and evenings for service at this point, preaches alternately on Sun-

day afternoons to the Hayes County First Church, seven miles distant and the Hayes Center Church, 15 miles away. At Palisade a number of associate members of the Y. P. S. C. E. have lately become active members in service as well as in name.

TRENTON.—The missionary concert, when different branches of the work are considered, is the most interesting prayer meeting of the month. A missionary reading circle has also been started, meeting weekly at the homes of the members. The pastor, Rev. David Donaldson, made a personal canvass of his field in the interest of the C. H. M. S., with good results.

LINCOLN.—*Swedish.* A destructive fire, March 4, consumed the large brick building containing the hall where services were held. The organ was saved, but all the hymn-books, many chairs and other furniture were burned. The church has rented a small room for the present and will at once take steps to secure a lot and build a house of worship. Rev. J. M. Tillberg is pastor.

CHADRON.—The work is progressing under the vigorous leadership of Rev. A. E. Ricker. A large Junior C. E. has lately been organized. The pastor recently presented the overdue claims of the C. C. B. S. on the parsonage loan and \$50 were pledged.

Rev. G. W. James of Creighton has been maintaining for some time an out-station at Salem, three and a half miles to the east, where interest is steadily growing.

North Dakota.

ARGUSVILLE.—This church is being supplied for the present by two laymen from Rose Valley, who visit the people and conduct a Sunday evening service. Much interest is already manifested and there is hope that the church will be revived and enlarged and enabled to hold regular services henceforth.

KELSO.—The new meeting house is nearly ready for plastering. The work here is growing in every respect, 21 persons attending a recent prayer meeting. Two persons have lately united with the church and others are expected soon. Rev. N. P. McQuarrie is untiring in his labors both here and at Hillsboro.

REYNOLDS.—This is a growing town on the Great Northern R. R., and is cared for by Rev. J. D. Whitelaw in connection with Cummings and Buxton. A Sunday school has been formed and is greatly prospered. A church will be organized in the near future.

HARVEY.—Substantial progress is being made under the lead of Mr. A. G. Young. The congregations are good and interest is deepening.

The church at Cooperstown received additions at the last communion and others are expected soon. —A council has been called to organize a new church at Havana, Sargent County. —Evangelist Gimblett is assisting Mr. Kevan at Forman.

South Dakota.

ARMOUR.—This field has suffered severely from failure of crops and removal of members, but pastor and people are making every effort to advance Christian interests in the community. Beside the Sunday school, which is full of life and increasing in membership, Rev. W. B. Hubbard has a class for outline Bible study, which meets during the week. A literary club has recently been organized. The pastor also cares for the Wheeler field, 30 miles away, preaching there fortnightly, and devoting Sunday afternoon to the Prosper Sunday school, a mission six miles distant.

DE SMET.—Twenty-seven persons were received into membership, March 5. The meetings begun by Miss E. K. Henry have been continued during the past 10 weeks by the Congregational, Methodist and Baptist pastors. About 200 conversions are reported, all the churches sharing in the harvest and the joy.

ACADEMY.—This church and the school have sustained a severe loss in the recent death of Mr. Shepard, his son, and a son of Mr. Liebee. The young men were leaders in the academy and in every good work. Evangelists Thomson and Gamble are conducting a convention of Christian workers.

LAKE PRESTON.—Rev. R. M. Keyes is serving acceptably this and the Lake Henry church. He has recently closed a series of meetings which have proved a great blessing. At Lake Henry nine persons were received at the last communion, and the Sunday school is showing new life.

REDSTONE.—The meetings conducted here by Rev. G. W. Crater gave a new impetus to religious work. Neighborhood prayer meetings are held, and three persons have recently united with this new church, while others expect to join at the next communion.

MECKLING.—The meetings here, conducted by Miss E. K. Henry, have been productive of great good in the community. Miss Henry is now laboring at Letcher.

The two weeks' meetings held at Winfred, by Rev. Micajah Doty, have been helpful. —The work at Willow Lake and Pitrodie, in charge of the new pastor, Rev. W. C. Cleworth, is hopeful. —The work in Plankinton is promising in spite of many removals. The Sunday school is growing in numbers and interest.

The Plankinton Association has divided its territory into districts, in each of which a spring fellowship meeting will be held. The annual meeting of the association will be held at a central point and in the fall, as formerly.

Montana.

HELENA.—Through a generous preposition of one of the members of the congregation, who more than once has lent a helping hand, the church is soon to be relieved from the burdensome debt which has been crippling its efficiency. The work of the Ladies' Missionary Society is in a prosperous condition. At a recent meeting five new members were received and others are expected to join soon.

BILLINGS.—Two weeks' special services, in which the pastor, Rev. P. B. Jackson, was assisted by Superintendent Bell, were recently held. They were well attended and aroused deep interest. It is believed that increased spiritual efficiency will result.

LIVINGSTON.—The beneficial results of the recent series of revival meetings in which Evangelist McGregor assisted become more and more apparent. Fifteen persons, all adults, were added to the church March 1.

Arizona.

TEMPE.—A Mexican Sunday school has been organized by Rev. Stephen Edwards, the supplies for which are furnished by the Y. P. S. C. E. of this church.

New Mexico.

SAN RAFAEL.—*Mexican.* A room in the parsonage is devoted to the use of the young people who gather there evenings to play games. A girls' sewing class and a boys' brigade have been formed. The requirements for joining the latter are membership in the Sunday school and abstinence from intoxicating liquors, tobacco and gambling. Special meetings were held during the last week in February, in which the pastor was assisted by Miguel and Jesus Moya. The attendance was good and interest was awakened.

SAN MATEO.—The people of this Mexican village have given a hearty welcome to the mission school established by the Education Society last fall. They have no public school and the mission affords them the only educational opportunities they have. Patriotic entertainments were given Feb. 22 here and at San Rafael. Few of the people had ever seen a United States flag before.

GALLUP.—Twenty-two persons have been received into the church since Jan. 1. The evening congregations have increased until the seating capacity of the hall is insufficient.

WHITE OAKS.—The church has been without a pastor since Aug. 1. It is taking fresh courage from the arrival of Rev. J. A. Hollars of Chicago who began work March 8.

PACIFIC COAST.

California.

ADIN.—Special services were held for eight days, Rev. J. A. Spencer of Alturas aiding Rev. J. A. Jones. There were full houses, earnest inquirers and several conversions.

PARADISE.—At the annual meeting easy-chairs were substituted for the ordinary seats and the room was prettily decorated. About \$150 have been spent in improvements on the parsonage, now one of the coziest dwellings in the village. New carpet and chairs adorn the pulpit platform. Five weeks' meetings have been held with marked interest. Christian people were aroused and the influence extended through the C. E. Society and the Sunday school, where boys and girls have confessed Christ. Seven persons have united with the church and others are to follow.

NILES.—Rev. F. H. Maar has established a men's meeting held at different homes. Growing out of this a reading room has been opened at a cost of \$5 per month, where any may spend their evenings. A Christian Endeavorer is to be in charge, who will close the evening with prayer, inviting those present to remain. Mr. Maar is about breaking ground for a church edifice at Decoto, three miles from Niles, where for some years he has been preaching in the schoolhouse.

TULARE.—The Boys' Brigade is growing under the wise management of its new captain, Hon. E. T. Cooper, a leading lawyer of the county, and promises to be one of the best on the list. The Sunday school membership is also increasing. The Junior C. E. recently gave an entertainment, thereby adding to its funds, all of which are devoted to benevolences. The Ladies' Aid Society has just given \$100 to the church treasury.

SAN FRANCISCO.—First is enjoying the ministrations of Professor Lloyd of Pacific Seminary. This church is called to mourn the loss by death of two excellent men, C. B. Eaton, for 33 years a member and for a long time deacon, and F. A. Frank, an efficient trustee.

Washington.

COLUMBIA CITY.—At their prayer meeting, March 5, the Methodist Protestant church voted to become Congregational and at once organized with 18 members, adopted articles of incorporation and chose officers. The property of the church will be transferred to the new organization. This change is made with the approval of the Methodist Protestant churches of Seattle, of which Columbia is a suburb.

SEATTLE.—Plymouth. Rev. W. H. G. Temple anticipated the city election by a timely sermon, emphasizing such truths as voters ought to consider. The Endeavorers of the city were active on election day and a good ticket was elected. These Christian young men thus encouraged will yet become a purifying power in city government.

ROY.—Rev. and Mrs. H. E. Gregory held a short series of meetings at Hart Lake, one of their outstations, the people coming long distances to attend though the services were held in an uncomfortable, poorly lighted schoolhouse. Such isolated communities are specially responsive to Christian effort.

WALLA WALLA.—Union revival services, in which four churches participate, are being conducted by Evangelists Holdridge and Dickson with good results. A religious census of the town has just been taken.

ADDITIONS TO THE CHURCHES.

Conf. Tot		Conf. Tot	
CALIFORNIA.		NEBRASKA.	
Auburn,	1 3	Fairview School,	— 10
Paradise,	— 7	Grafton,	9 9
Tulare,	6 9	Grant,	16 16
Weaverville,	7 10	Lincoln, Plymouth,	17 19
CONNECTICUT.		Newcastle,	— 22
New Haven, Dwight,	24 33	North Hastings,	4 4
Norwich, Second,	4 9	Ravena,	6 12
Oxford,	4 8	Trenton,	5 5
Shelton,	20 20	West Hamilton,	5 5
Torrington, Third,	— 10	NEW HAMPSHIRE.	
Windsor Locks,	— 3	Concord,	— 5
ILLINOIS.		Hinsdale,	2 3
Bunker Hill,	19 19	NEW YORK.	
Centralla,	44 44	Antwerp,	7 7
Chicago, Millard	19 23	Corning,	38 45
Ave.,	4 11	Cortland,	13 21
Plymouth,	4 8	New York, Pilgrim,	12 26
Hume,	— 57	Norfolk,	10 10
Illini,	4 8	Owego,	4 5
Sandwich,	4 8	Wellsville,	— 3
Shaw,	67 67	OHIO.	
Winslow,	— 22	Cleveland, Swedish,	5 7
IOWA.		Columbus, Eastwood,	2 3
Agency,	13 13	First,	4 8
Cedar Falls,	48 60	Mayflower,	2 2
Dubuque, First,	71 74	Plymouth,	2 9
Eldon,	— 28	Wauseon,	4 4
Fayette,	16 16	OREGON.	
Grand River,	15 15	Freewater,	12 15
Salem,	— 25	Ione,	— 22
Sioux City, Pilgrim,	— 60	Sherwood,	— 22
MAINE.		SOUTH DAKOTA.	
Brownville,	4 4	De Smet,	13 13
Camden,	9 13	Holabird,	8 14
MASSACHUSETTS.		Lake Henry,	— 9
Cambridge, Wood Memorial,	2 6	Redstone,	— 3
Chelsea, Central,	3 7	Watertown,	— 6
Needham,	65 65	UTAH.	
Sheffield,	5 5	Salt Lake City, First,	14 19
Springfield, First,	12 20	Phillips,	2 3
MICHIGAN.		VERMONT.	
Grand Blanc,	33 41	Bradford,	5 5
Hancock,	61 64	Clarendon,	6 6
Hopkins, First,	23 23	East Brookfield,	2 6
Lawrence,	3 7	Milton,	8 10
Olivet,	— 3	Orwell,	8 8
Rockford,	5 7	Rochester,	6 7
Town Line,	— 20	St. Johnsbury, North,	6 6
MINNESOTA.		WASHINGTON.	
Minneapolis, Lowry Hill,	— 5	Almira,	— 8
Stewart,	— 9	Medical Lake,	— 5
MISSOURI.		Spokane, Second,	— 9
St. Louis, Central,	1 8	Walla Walla,	3 4
Compton Hill,	13 15	WISCONSIN.	
First,	5 23	Columbia City,	— 18
Hyde Park,	10 16	Elkhorn,	5 9
Pilgrim,	4 8	OTHER CHURCHES.	
Tabernacle,	3 6	Gallup, N. M.,	— 12
Third,	9 12	Havana, N. D.,	— 8
Reber Place,	3 3	Livingston City,	15 15
NEBRASKA.		Michigan, Ind.,	— 4
Blair,	2 4	First,	4 12
Chadron,	3 4	Nashville, Tenn.,	— 3
De Soto,	20 20	Union,	3 3
Fairmont,	— 9	Woonsocket, R. I.,	1 3
Conf., 1,026; Tot., 1,685.		Churches with less	—
Total since Jan. 1. Conf., 5,667; Tot., 9,284		than three,	23 23

For Weekly Register see page 495.

PROFESSOR CURTIS AT THE OLD SOUTH.

The great and important period of Israel's history under the kings was ably considered by Prof. E. L. Curtis of Yale University in the fourth lecture of the course on The Old Testament and Modern Scholarship. Before turning to the development of religious thought and practice he summarized briefly the political growth and social and material progress of Israel indicated by the consolidation of isolated tribes into a nation which advanced to the position of a first-class power. This period has been regarded as one of backsliding, both of practice and belief, but modern scholarship has demonstrated that in the course of it Israel took a great step forward.

The two great religious influences were the priests and the prophets. The priestly power appears in the development of the sanctuary, worship in many places being concentrated into a single spot—the temple at Jerusalem; in an organized priesthood, finally restricted to a single tribe; and in a national, written, canonical law, of which Jehovah was regarded as the author and Moses as the means of its communication. The prophets represented the mystical teachers of religion and their great business was to give the people revelations of Jehovah. They were king-makers and men of great influence in political affairs, for religion and patriotism were synonymous terms, but their chief function was as the conscience of the state. Through the teachings of later prophets, Amos, Hosea, Isaiah, Micah, Jeremiah, Israel's religion ceased to be national and became universal. Guilt, judgment and redemption were the themes of prophetic discourse. The ethical conception of Jehovah was strongly emphasized, Israel's sins—unrighteousness, immorality and impurity of worship—passionately denounced, and foreign invasion constituted the punishment always threatened by the prophets, although they represented the divine purpose as being not to destroy completely but to save, and they always gave hope of future redemption.

In closing, the lecturer declared that at the beginning of this epoch Jehovah was Israel's God, but at the end he was the one living and true God of righteousness, revealed not only as the Judge and Controller of all the world but as the God of grace and love, the Redeemer of mankind. Professor Curtis's hearers went away with a new conception of the spirit of divine revelation and a fresh impulse to read and study the prophetic writings.



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William C. Whitney.

HOME INSURANCE COMPANY OF NEW YORK, OFFICE, NO. 119 BROADWAY.

Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.	
Cash in Banks.....	\$469,914.59
Real Estate.....	1,705,895.91
United States Stocks (market value).....	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value).....	3,946,493.00
State and City Bonds (market value).....	855,927.33
Bonds and Mortgages, being first lien on Real Estate.....	463,099.12
Loans on Stocks, payable on demand.....	426,559.00
Premiums uncollected and in hands of Agents.....	515,227.06
Interest due and accrued on 1st January, 1896.....	82,185.92
	\$9,853,628.54
LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,295,659.00
Reserve for Unpaid Losses and Claims.....	732,514.13
Net Surplus.....	1,795,455.41
	\$9,853,628.54

D. A. HEALD, President.
J. H. WASHBURN, Vice-Presidents.
E. G. SNOW,
W. L. RIGGLOW,
T. B. GREENE, Secretaries.

H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.
NEW YORK, January 7, 1896.

**YOU
SELL
WE
BUY**

DO YOU WANT TO SELL A Western Mortgage
or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead! State exact location, condition of title, and your low price. Over \$2,000,000 in Western securities successfully handled by the present management of this corporation.
THE BOSTON REALTY, INDEMNITY AND TRUST CO.
Send for our Bond List. 80 Equitable Building, Boston.

THE BUSINESS OUTLOOK.

There is no marked change in the general trade situation of the country. Spring business is backward owing to the low temperature. The outlook is promising, although no such movement is expected this spring as was witnessed last year. As a rule, commodity values are somewhat higher than a year ago, although they have receded considerably from the high point of last summer.

An unfavorable factor in the situation is the slowness of collections in the South and West and in the country districts of New England, which, of course, operates to retard movements of merchandise. Business failures are slightly in excess of last year, a fact due to the high rates of money, which have prevailed in some sections. Last summer the outlook for business was so good that many merchants stocked up rather heavily with both imported and domestic goods, but the expected brisk trade did not come, and as a result financial institutions have been carrying these people, lending funds on warehouse receipts, etc.

In cotton goods the demand is unsatisfactory and there are heavy stocks on hand. A temporary shut-down of factories would not be surprising. The wool market is stagnant and iron and steel show little improvement. Bank clearings last week were eleven per cent smaller than the previous week, but five per cent larger than in the second week of March, 1895.

The speculative markets need little mention. Trading on the stock exchange has been excessively dull, but prices hold fairly well notwithstanding. The fact that they do so, in the face of unfavorable factors, indicates that stocks are in strong hands and are not for sale at current prices. The feature of the week has been the advance and activity in general electric stock. The cause was the perfection of an agreement between the General Electric and the Westinghouse Companies relative to the joint use of patents. Undoubtedly the price of electrical apparatus will soon be advanced.

BIOGRAPHICAL.

REV. JAMES BREWER

Died in Wheaton, Ill., Jan. 22. He was born in Westhampton, Mass., in 1821, secured his early education under difficulties, but graduated from Williams College at the age of twenty. Then he taught in the South until his removal to Illinois, where he began to preach. He held pastorates at Twin Grove, Lee Center, Bristol, Ill., Allen's Grove, Clinton and Hartland, Wis., and Gladbrook, Io. It was his lot to toil in difficult and often unpromising fields with meager remuneration, but his friends testify to his sweet and lovable spirit.

REV. SYLVESTER DANA STORRS.

By the death of Mr. Storrs, in Topeka, March 7, Kansas has lost a staunch pioneer missionary. He was born in Virgil, N.Y., 1820, graduated from Dartmouth College and from Andover Theological Seminary in 1857. He conceived the idea of a Kansas Band, interested his fellow students in missionary work in this field and, immediately after graduation, a little party of four went to Kansas under the direction of the Home Missionary Society. In 1858 the first council ever called in that State met in Quindaro to ordain Mr. Storrs. He became superintendent of home missions in 1872 and held that position for twelve years, organizing nearly 100 churches in new regions and meeting with ceaseless activity incessant calls for religious work. Subsequently he spent six years of similar service for the American Bible Society. The marked characteristics of the man were tireless energy and unflinching fidelity.

WESTERN MORTGAGES

DEFAULTED AND OTHERWISE,
Bought for Cash.

CHAS. E. GIBSON, 45 Milk St. Boston, Mass.

ESTABLISHED 1822.



Evidence is not lacking to prove that Breck's American Grown Sweet Peas are possessed of every excellence attainable in this family of fragrance and beauty. Harvard, the fashionable shade of crimson, is grown and recommended by thousands. Blushing Bride, the florists' pride and the public's favorite, were introduced by us. Our Boston mixture contains over 60 distinct named sorts. We mail either of these for 5c. per 10c. or, \$1.00 pound. See "Breck's New Method Sweet Pea Culture," mailed free, also our illustrated Indexed Catalogue, (70 pages) for descriptions of nearly 80 varieties. It contains news about novelties and standard varieties of Flowers, Bulbs, Plants and Vegetables, approved agricultural and horticultural implements, cultural directions, information how to prevent and destroy plant pests, particulars of our offer to duplicate first prizes offered by all agricultural and horticultural societies, and Free Delivery. We Mail it Free, and with it, to those who mention this paper, either of the following selections for 15c. or both for 25c.

(1.) 3 Tuberous Begonia Bulbs, distinct colors.
(2.) 3 Gladiolus Bulbs, distinct colors. (3.) 1 pkt. Breck's New Life Pea, 1 pkt. Breck's Premier Sweet Corn.

Everything for Farm, Garden and Lawn.

JOS. BRECK & SONS, BOSTON, MASS.



NEW MAMMOTH POULTRY

GUIDE showing colored plate of chickens in natural colors. Finest book ever published. Almost 100 pages. Tells all about Poultry for Profit or Pleasure. Price only 15c. JOHN BAUSCHER, JR., Box 262, Freeport, Illa.

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. CATES,

2628 Portland Avenue, Minneapolis, Minn.
References: Nat'l Bank of Commerce, Minneapolis, Minn.; Importers and Traders Nat'l Bank, New York City.

P. S.—I will be at Young's Hotel, Boston, Tuesday and Wednesday next, March 3 and 4.

Iowa Loan & Trust Co., of Des Moines, Iowa.

Capital, \$500,000. Surplus, \$335,000.

This old and reliable company has been in successful business operation for over 23 years, and has always met every obligation promptly at maturity.

Its Surplus is now larger than ever before, and the company continues under the same careful management. Its Debenture Bonds are amply secured by

FIRST MORTGAGES ON REAL ESTATE,

\$105,000 of such mortgages being deposited for the security of each series of \$100,000 Bonds.

Bonds in sums of \$200, \$300, \$500 and \$1,000 for sale by

FREEMAN A. SMITH,

Ex-Treasurer American Baptist Missionary Union,

Office, 31 Milk St., Room 23.

Correspondence solicited.

Boston.

Safe Mortgages—

In improved Chicago property.

Send for list

These investments are certain for income

Principal always safe.

For Example, we offer:

Amount	Term	Rate	Security
\$1200	5 years	6%	\$4500
1600	5 years	6%	3400
2500	5 years	6%	5600
5000	5 years	5%	15000
7000	5 years	5%	35000

J. O. Stone & Co.

206 La Salle St.

Chicago.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 13.

Again Pilgrim Hall proved itself to be the convenient and appropriate place, as a large company of ladies gathered for the meeting. Miss Nathalie Lord presided and, after reading the parable of the sower, spoke of "the mysteries of the kingdom of heaven" which it was given the disciples to know, especially the mystery which puts that kingdom first among the objects of life. Mrs. Pratt spoke of growth as one of the mysteries of the spiritual life, likening all faithful disciples to gardeners who sow the seed and water it, working together with God who gives the sunshine and rain.

Mrs. Annie M. Fay of Kamundongo, West Africa, was mentioned in the calendar, and a letter was read from her, written at Bailundu, where it has seemed best for Mr. and Mrs. Fay to reside since Mr. Stover was obliged to leave. She says, "Most of the young people accompanied Mr. Stover to the coast and are expected back in a day or two, and we hope to win their confidence." While they find some discouragements, she writes hopefully, and says, "We realize more and more our own weakness, and that we can simply plant and water, pray and work, and leave the increase with God."

Miss Lamson read letters from Dr. Rose A. Bower of the same station, where she has a school of thirty-nine pupils, only twenty-five of whom attend regularly, and where she also does medical work as the way opens, often having ten or twelve patients a day. She gave an interesting account of a medical visit to an old chief, which involved riding several miles upon oxen and calling at villages on the way, where they informed the people that the next day was Sunday and invited them to attend service.

Mrs. Kellogg reported the use of the W. B. M. prayer calendar in a colored school in Cotton Valley, Ala., where the pupils keep track of the various topics and pray for the missionaries and the work, and said that the calendar had also been given to other schools in the South. Mrs. Billings spoke of the interest she had recently found in schools in Asheville and Hot Springs, N. C.

Miss Washburn told of an Armenian boy, who was cut to pieces in a most cruel manner and then beheaded, and who said with his last breath: "I cannot deny my Saviour. Lord Jesus, into thy hands I commit my spirit." His pastor said that he had learned a lesson from the heroic Christian spirit of this boy, whom he had not considered worthy of church membership.

Mrs. J. K. Browne read a long and interesting letter from Miss Bush of Harpoet, giving an account of relief work, and hymn singing and prayers filled the hour.

Holiness is an unselfing of ourselves.—
F. W. Faber.

Insist

On a good (the best) skirt binding as strenuously as on a good cloth for the skirt.

Ask for (and take no other) the

TRADE MARK
S. H. & M.

Bias Velveteen Skirt Binding.

If your dealer will not supply you w
will.

Send for samples, showing labels and materials
to the S. H. & M. Co., P. O. Box 699, New York City.

ONE of the greatest injustices practiced upon liberal advertisers is by dealers who try to palm off other goods upon customers as something "just as good." The reason for such irregular, not to say dishonest, action is usually traceable to the fact that the dealers who practice it are anxious to substitute something upon which they realize a larger profit and which is generally much inferior. Such a practice simply amounts to robbing the enterprising advertiser, after he has, in many instances, spent a fortune in placing good goods properly before the public. It is neither fair nor honest dealing, and those who descend to such practices are seldom worthy of public confidence. In a very large majority of cases goods which have pushed their way to the front through liberal advertising and sheer merit are the very best and most satisfactory of their class, while the "something just as good," which lies molding upon the dealers' shelves, has failed to acquire a reputation, because of general or special unfitness and unworthiness. It is natural for dealers with elastic consciences to try to get rid of goods by substituting them for those through which their neighbors have acquired a reputation and made money. This fact, however, does not detract from the dishonesty of the practice. It is a well-established fact that the only articles placed before the public which have established a permanent reputation and given general satisfaction through actual merit are those which have been extensively advertised. Such being the case, unscrupulous manufacturers cannot afford to invest their money in advertising their goods which are inferior, or wholly without merit. It is always safe to presume that the man who is spending large sums of money in advertising his goods knows that they are all that is claimed for them. If the reverse were true he would be running the risk of losing all he spent in placing them before the public.—*Detroit Evening News*, Jan. 15, 1896.

CHANDLER & CO.'S

Duchesse

Perfect Fitting

Glove.

We invite the attention of the ladies of Boston and New England to this most justly celebrated glove as the greatest triumph of the glove maker's art. In shapeliness, beauty and wearing qualities we have never seen it equaled during the many years of our catering to the wants of the New England family trade.

We will send this glove anywhere by mail, on receipt of price, and guarantee perfect satisfaction to the purchaser.

We do not hesitate to recommend this glove as the very best made.

Four Button Kid, in Colors,
Plain Back \$1 50 per pair.
Four Button Kid, in Black,
Plain Back \$1.75 " "
Four Button Kid, in Colors,
Embroidered Back . . . \$1.75 " "
Seven Hook, Black and
Colors, Embroidered Back \$1.75 " "

CHANDLER & CO.,
Winter Street, Boston.

Easter Flower Vases.

American Cut Glass Specimens just received of the DIAMOND FINISH cuttings, which, in our judgment, are superior to any foreign or American Cut Glass ware, and for which we are the sole distributors in Boston.

Rich Colors and Designs of VIENNA and MUNICH Glass (now displayed on Main Floor Tables) to which we invite those interested in seeing the newest productions of artistic glassware.

Low shape Flower Holders for Dinner Table decoration, in Crystal and Porcelain. The above and other novelties adapted to presentation, now on view in Art Pottery rooms (3d floor) and Main Floor.

On Gallery Tables will be found novelties in Paris Café Fireproof Entrée Dishes, including Shirred Egg Dishes, Welsh Rarebit Dishes, also Omelet and Terrapin Dishes.

China anti-tannic Tea Infusers, fit any size cup.

London Corrugated Pie Dish Collars, fit any size, rendering dishes with burnt edges from the oven presentable.

By steamer "Mamouthshire" from Hong Kong, we have landed 84 packages, including the Old Blues and the Medallion Canton China.

By steamer "Ascania," from Hamburg, novelties from Germania and the old standard Blue Meissen Dresden Onion China.

Our stock was never larger, more valuable and comprehensive at this season of the year than now. Largest variety to choose from, and best values guaranteed.

INSPECTION INVITED.

Jones, McDuffee & Stratton Co.,

Pottery, Glass and Lamps,

WHOLESALE AND RETAIL,

120 FRANKLIN ST.

HALE PLUM, TRIUMPH PEACH, BOUNCER STRAWBERRY

and all other best fruits from Hale, who makes more money in fruit culture than any man in America. Free book, tells whole story, no secrets. Address HALE, South Glastonbury, CONN.

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

A woman of experience, competent and willing, desires to enter a home of means and refinement, and manage its domestic economy and exert a helpful influence on its children. Address, Box 413, Swampscott, Mass.

Wanted, a situation as Organist and Director of Music by a gentleman of large experience. Address "Organist," P. O. Box, 1944, Boston.

Orphan Wanted. Any one wishing to find a good home for an orphan or motherless girl can address B. T. M., Box 15, Shrewsbury, Mass. Good references given.

CHOICEST SEED FREE! If you have not received my 1896 Catalogue of Seeds and Plants send ten cents for postage and packing, before April 10, mentioning this paper, and I will send it with ten packets choicest flower seeds for trial, free (well worth 50 cents). Double Asters, 100 varieties mixed; Improved Double Poppies, 35 sorts mixed. New Double Fairy Zinnias, 18 colors; Mammoth Brazilian Morning Glory, climbs 30 feet, pink flowers; Japanese Pink, 30 varieties, mixed; New Giant Hibiscus, gorgeous flowers, 8 inches across; Chrysanthemum; Callipsas, 15 colors; Large flowered Prize Annual Phlox, 30 varieties mixed; Mist Flowers. For fifty-cent cents I will add to the above a packet of the new Giant Japanese Morning Glories, mixed colors of every shade of red, blue, brown, maroon brown, bronze, slate, etc., many elegantly striped, spotted, blotched and edged, with golden and variegated foliage.

L. W. GOODELL, Seed Grower,
Pansy Park, Dwight, Mass.

MR. BEACH'S FAREWELL WORDS.

Those who were privileged to hear Rev. D. N. Beach's profound and prophetic paper on Reconstructive Theology at the Ministers' Meeting last Monday morning realize anew what a loss Cambridge and all New England will sustain in his removal to Minneapolis. The paper was read originally at the Summer School of Theology in Cleveland last season, and only those who heard the writer's impassioned utterance can understand its power of insight and inspiration.

Taking the letter to the Romans and the book of Job as the heart of the canons of the Old and New Testaments he showed that what God has to say constitutes the moral path of the Scriptures. This is God's world, he is in it, and men may know him, not by logic, but by spiritual insight and imagination. He has spoken to us in his Son. The Son wrote no book for he is himself the revelation. The Word, not words, became flesh. Moreover, the same philosophy which we find in Paul and Job is confirmed by the voice of science and by the practical necessities of human experience. The unprogressiveness of theology, however, has hindered us from this life giving thought of God. Hence, we need a reconstruction of theology on broader and deeper lines. In this connection Mr.

Beach paid a glowing tribute to the teachings of such modern writers as Tulloch, Cairns and Fairbairn, Bushnell, Mulford and Stearns. German theology, he said, is unsatisfactory because it lacks practical application to life.

But while pleading with characteristic intensity for a theology which is broader, and yet more simple and profound, stress was laid upon the unchangeableness of Christ himself. Theories about him are movable, but he remains primary, factual, basal. We need, also, to remember that while all Scripture is inbreathed of God, the Bible is not his highest form of speaking to man. The kindling of the soul, a sense of the peerless presence of Christ, that sublime recognition of him which led the Greeks to say to Philip "We would see Jesus," is the highest revelation. By this new study of him, God will become to each of us, as to Paul, to Isaiah, to John, a speaking presence. We must of necessity grow more studious and teachable, more spiritual and intense. Our one transcendent motive will be, "the love of Christ constraineth" me.

In closing Mr. Beach pictured the results of substituting, in our theological seminaries, this inspirational thought of God for decadent and lifeless beliefs. Missions would gain new meaning, the problem of "reaching

the masses" would be solved, churches would be filled, because the lamp of Christian living would blaze like a beacon fire in individual character.

AN ounce of prevention is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

DRIVE away from the face all lines of care and pain by bathing with Pond's Extract.

"CONGRESS IN SESSION."—Now is the best season of the year to visit Washington, D. C. Royal Blue Line personally conducted tours leave Boston April 3 and 15 and May 6. Accommodations are first-class; stop-over privileges at Philadelphia and New York. Send for illustrated itinerary and "Guide to Washington" to A. J. Simmons, N. E. A., 211 Washington Street, Boston.

A GOOD TELL-TALE.—"The pledge and cue of a full feast" is the sideboard. No man of liberality ever owned a poor one and no mean man ever afforded a fine one. It remains to be seen what kind of man you are by the board you choose. Go to the warerooms of the Paine Furniture Co. this month and you will find such a superb assortment of fine sideboards as was doubtless never before collected in Boston. The prices this month are very low.

You have not read this before!

The "Pass-It-On-Society."

Probably many of our readers have already heard of this society and its work. It was started on a suggestion made by the Rev. J. M. Farrar, D.D., of Brooklyn, who writes, on February 8, 1895: "My Dear Sir: Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the 'Pass-It-On-Society.'" On December 5, 1895 (ten months later), Dr. Farrar writes: "I believe it is a real blessing to the afflicted." If you are suffering with **Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Hay Fever, Rose Cold**, or any similar disease of the respiratory organs, send for **HYOMEI**, the new and wonderful Australian "Dry-Air" treatment comprised in

Booth's "Hyomei" Pocket Inhaler Outfit, by mail, \$1.00.

Your friend would not "pass-it-on" to you unless convinced of its merit. In **ASTHMA** Hyomei gives instant relief, stops the cough, the wheezing and gasping, and makes breathing easy in a few moments time. In **CATARRH** it removes the offensive accumulations, clears the head, removes catarrhal deafness and purifies the breath. It cures **BRONCHITIS** permanently and robs **CROUP** of its terrors.

HOW THE "PASS-IT-ON-SOCIETY" GROWS.

Griffin, Ga., July 8, 1895.
Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends.

C. I. STACY, Sec'y Y. M. C. A.

Buffalo, N. Y., Aug. 21, 1895.
In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I endorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe in it for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society."

S. H. MORRIS, M.D., 159 Franklin St.

P. S.—You are at liberty to use this as you may deem best.

Pass Christian, Miss.

I have been a sufferer from Catarrh and Bronchitis ever since last August: my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it.

MISS BERTHA B. STEWARD, Harrison County.

HYOMEI is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send me your address, and my pamphlet shall prove that Hyomei does cure. Consultation and trial treatment free at my office.

Hyomei Balm.—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

New York, Feb. 1, 1895.

I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply.

HALSEY FITCH, 170-172 Chambers Street.
(Dr. Farrar's reply is given above).

Greensboro, Ala., Sept. 15, 1895.

Your Hyomei cured me of Catarrh after other remedies failed; will add my name to the "Pass-It-On-Society."

Yours truly,

W. M. SEAY.

New York, Sept. 20, 1895.

I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited. I want to "pass-it-on."

A. G. THOMPSON, 33 Wall Street.

AMERICAN UNION LIFE INSURANCE COMPANY, 44,

46, 48, Cedar St., New York, February 19, 1896.

Please find enclosed one dollar for which send me Pocket Inhaler Outfit to my friend, D. S. Walker, 134 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 12 or 15 which I have given to personal friends, and have influenced more than twice this number to buy them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years.

Very truly yours,

J. S. NUGENT (Treasurer).

Albany, N. Y., July 3, 1895.

I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant: when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion.

MRS. SARAH E. BANTHAM, 359 Clinton Avenue.

Cures by Inhalation

R. T. BOOTH, 23 East 20th St., New York.

Chosen by the Government



The War Department proposes to test the bicycle thoroughly for army use, and recently advertised for proposals for furnishing five bicycles for the purpose. Result: Bids from \$50 to \$85 each for other machines; our bid of \$100 each for Columbias, their invariable price. And the Government selected

Columbia
Bicycles
STANDARD OF THE WORLD

The experts who made the choice decided that Columbias were worth every dollar of the \$100 asked for them.


If you are willing to pay \$100 for a bicycle, why be content with anything but a Columbia?

POPE MANUFACTURING CO., Hartford, Conn.



From the days of the
Warwick Knight,
Whose fame and
honor bright,
Made them of men supreme:
By deeds that
wonderous seem.

Up to the present time
This name's stood
forth sublime,
Descended now to the
Warwick Wheel,
That nineteenth
century steed
of steel.



"IF THE RIMS ARE VERMILION IT IS
A WARWICK" THE BICYCLE THAT IS
"BUILT ON HONOR"

1896 MODELS \$85 AND \$100
CATALOGUE FREE

WARWICK CYCLE MFG CO.
245 COLUMBUS AVE. BOSTON, MASS. 34 UNION SQ. N. Y.

245 Columbus Ave., Boston, and 34 Union Sq., N. Y.

THE ONLY PERFECT Cycle Seat



Patented. Demand this Seat. Instant upon it! Any dealer will get it for you. Can be widened to fit any rider and adjusted to any pitch.

SENSITIVE PARTS. YOUR DOCTOR WILL ENDORSE IT.

DR. M. A. WALKER, Denver, Colo.—"Received your saddle and put it on at once. Am very much pleased with it as it certainly does away with the harmful pressure exerted by other saddles." IT IS AN ESPECIALLY GOOD LADIES SADDLE. Every dealer should send for our circulars and price list. This is the coming seat. We make Cane, Wood, Leather or Padded Seats, with or without springs. Illustrated circulars explain why and how this is the only safe and perfect saddle on the market. Write us.

AUTOMATIC CYCLE SEAT CO.,
429 Rood Block, Grand Rapids, Mich.



DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & CO., DETROIT, MICH.

Dent's Corn Gum Cures Corns, Bunions, Warts.

THEOLOGICAL SEMINARIES.

Bangor.

Mrs. C. D. Dill of New Haven, Ct., has presented Finney's Autobiography to each member of the Senior Class. Earlier in the year Hon. E. R. Burpee of Bangor made a similar gift of Stearns's Present Day Theology.—Professor Sewall gave an enjoyable reception last Thursday evening.—Some of the Seniors are supplying vacant churches with a view to settlement.—The appointments of the other students for summer work in the Maine missionary field will soon be made.—The Middlers are taking an extra course in the Exegesis of Romans under Professor Ropes.—Rev. Dr. Newman Smyth's lectures on the Relation of the Minister to Social and Municipal Work in the Bond Lecture-ship Course will be eight in number, and are arranged for March 31, April 2, 3, 13, 16, 17, 21 and 22.

Andover.

Prof. J. M. English of Newton Theological Institution, who was engaged to fill the chair of sacred rhetoric at Andover temporarily, finished his course in homiletics Feb. 1, and has since been giving informal talks on pastoral theology.—The Senior preaching for criticism has exhausted the list of names. A second sermon is expected from each member of the class, though not required.—R. L. Hartt of the Senior Class and R. W. Dunbar of the Junior Class will attend the coming meeting of the Inter-Seminary Alliance as delegates from Andover.—The spring recess of four days occurs March 26-30.—Recent preachers in the seminary church have been Rev. F. A. Wilson of the Andover Free Church and Rev. Dr. G. E. Hall of Dover, N. H.

Hartford.

Three helpful chapel talks were given last week by Professor Perry on True and False Conscientiousness and the extent to which we are responsible for our beliefs and feelings.—Professor Merriam has been unable to meet his classes for several days on account of illness.—The Juniors who took Professor Jacobus's Junior elective are just completing the analysis of Paul's epistles.—Since the missionary convention there have been on exhibition in the museum and library 235 missionary versions of the Bible, 16 of the ancient versions of the Bible, seven of the great codices of the New Testament, fragments of a Syriac manuscript of the gospels, dating from the eighth century and 35 of the most notable editions of the Greek Testament, published between 1522 and 1881.


Yale.

The sixth in Prof. J. C. Griggs's course of illustrated lectures on Worship Music was given last Friday evening on The Oratorio, the German Passion Music and Modern Motet. The cantata, the orchestra and the dramatic element in worship music were discussed. The lecture was illustrated by a quartet and chorus.—The Leonard Bacon Club last week discussed the question, Resolved, That Public Assent to a Creed Should Not Be Made a Condition of Church Membership. The affirmative was presented by Messrs. Wyckoff and Ladd and the negative by Messrs. Ferris and Hodges.—The Student Volunteer Study Class is giving its attention to South America, using as a text-book The Neglected Continent by Miss Guinness. Mr. J. P. Deane is the leader.—Dr. Ward of the Independent delivered his concluding lecture on The Hittites and Their History last Wednesday evening.—Messrs S. E. Lord of the Middle Class and E. S. Todd of the Junior Class have left the seminary on account of ill health.

Chicago.

The ladies of the faculty gave a musical and literary entertainment in the interest of the W. B. M. I. Monday evening. A paper was read by Mrs. G. B. Wilcox.—Rev. Frederick Campbell, pastor of a Presbyterian church, spoke at the conference, Thursday afternoon, on How to Adjust an Old Church to New Conditions.—The Seminary Social Settlement issues this month the first copy of an eight-page monthly called *Chicago Commons*, devoted to the settlement movement.—The Chicago City Mission Society is greatly indebted to the students for the development of its work. Ten students are serving as pastors of its churches, not to speak of many more whose work is concentrated at such centers as the Tabernacle and the Bohemian Bethlehem Church. Others are employed in independent fields in the city or more or less remote from it. Only those students are encouraged to take pastoral charges who would otherwise be unable to get a theological education.—Students for the degree of B. D. prepare theses on theological study and take an examination on one major and two minor subjects.

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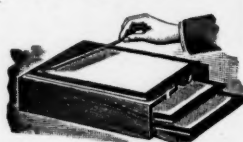
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JUBILEE YEAR FUND OF THE AMERICAN MISSIONARY ASSOCIATION.

It is now fifty years since the A. M. A. was organized. Its work and history are before the churches. We have reason to rejoice in the accomplishment of the past. We are grateful to God for this ministry of grace to his needy ones. We have come now to the semi-centennial year of the association. We propose to celebrate the fiftieth year and to acknowledge the goodness of God to us in the past.

But we find ourselves in this present time in distress. Our work has been severely affected by the adverse times. Our mission schools and churches are suffering. For the last three years our average current receipts have been \$93,000 less per year than during the previous three years. The work has been cut \$184,000 during these three years. If it had been fully maintained the debt would have been three times as great as it is.

We are now confronted with the question of further and more disastrous reductions, for our obligations must be met. The \$100,000 borrowed for mission work must be paid. We do not believe that the churches wish this to be done by closing more schools and church doors against the poorest of our countrymen throughout the Southern lowlands and mountains, amid the Dakotas and Montana, from California to Florida.

The association has come to the last half of its fiscal year. Up to this time it has made no special plea for help. It has waited fraternally until kindred organizations have received the aid they so greatly needed. This vast Christian service in the most necessitous fields of the continent is as distinctively the trust of the churches as any of their enterprises are. Shall it not now have the same equitable relief as has been given to others? Has not the time now come for helping this suffering work? Will not those who have charged the association with this burden of service now consecrate anew their benevolence to its relief, and make this a year of jubilee to wipe out the last vestige of debt?

It is proposed to raise during the next six months a special Jubilee Year Fund of \$100,000 in shares of \$50 each, with the hope and expectation that these shares will be taken by the friends of missions without lessening those regular contributions which must be depended upon to sustain the current work.

The plea is urgent because the need is urgent. Will not all friends of this great work, pastor and people, now heartily unite in one special Christian endeavor to raise this American Missionary Association Jubilee Year Fund?

Charles L. Mead, Samuel Holmes, Samuel S. Marples, William H. Strong, Elijah Horr, William Hayes Ward, James W. Cooper, Lucien C. Warner, Joseph H. Twichell, Charles P. Peirce, Charles A. Hull, Addison P. Foster, Albert J. Lyman, Nehemiah Boynton, A. J. F. Behrends.

Executive Committee of the American Missionary Association.

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HOOD'S PILLS cure biliousness, indigestion.

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A LIGHT IN SOUTHERN DARKNESS.

It is a bright day for a community which gathers to discuss its shortcomings and the remedies for them. Such an occasion was that at the Negro Conference at Tuskegee, March 5. Many who attended had traveled far. Five hundred farmers with bronzed faces from the interior of the "black belt" of Alabama gazed upon the countenance of the Moses of their recently emancipated race. Just returned from the North at the hour for the assembly, his face seemed to shine as one of old, and he came with good tidings.

What a picturesque gathering! Fathers, with their staves, bending under the weight of unfriendly years; old mothers with hoary heads; young men, stalwart but untrained, and eager to catch a glimpse of the new way. One young man, trained in the foremost schools of the land, sat in their midst, studying the conditions of his people in regions remote from the conveniences of modern civilization. Here also were representatives of different stations, sections and races, gathered to take part in the assembly, to collect facts and to receive inspiration for the work of raising a race into selfhood.

The story of these simple people telling in a frank way the difficulties that beset them and of the progress they were making left its impression. They spoke out of the abundance of their hearts. A gray-haired father in broken English electrified the audience with good words about his community. Another from a dismal swamp told of deterioration, and others told of better crops, better morals, and pleaded for better teachers and more consecrated preachers, "wise men for foolish places!" Mothers broke down in tears of joy telling of the new opportunities for their children. The whole conference burst all bounds in enthusiasm over the narration of mortgages canceled. By popular subscription the regular school term in some cases has been more than doubled in length. Economy in a great variety of instances has increased. Throughout the impressive story was mingled with humor, pathos and hope.

The central figure of the gathering was the originator, Booker T. Washington, whose name is alike familiar in the homes of New England and in the cabins of the South. One cannot stand on these school grounds, amid the forty buildings that have arisen like magic within a few years, and behold the thousand students going to and fro, amid the general activity and spirit of the place instinct with industrial life, without realizing that its moving spirit is a born leader. The school has developed from a one-room log cabin to its present extensive proportions. Considering the difficulties incident to the achievement the task seems Herculean. The voice of the schoolmaster and the military tread of the pupils on parade speak for it. The carpenter shop replaces the slave pen and the rostrum the auction block.

In his plans Mr. Washington has shown a superior grasp of the situation. He understands the white man North and South and he knows the black man, and his methods are practical in uniting them in bonds of helpfulness. His program deals largely if not wholly with the ills which the Negro himself can remedy, so that his philosophy is, in a word, make prejudice unreasonable.

To this end he has enlisted the richest of the North in the cause of the poorest of the South. The aim is to develop the black man so that his white neighbor in the South shall willingly concede his full rights. While the leadership of the race is disputed to Mr. Washington by certain colored men the devotion to him by the masses is well-nigh complete.

H. H. P.

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WEEKLY REGISTER.

Calls.

BEDDOES, Arthur E., Chicago, Ill., to Maplewood Ch. of the same city. Accepts.
 BONNEY, Jno. K., to supply another year at Orland, Ind. Accepts.
 BUTLER, Thos. W., Everett, Wn., to Vancouver. Accepts.
 CARTER, Chas. F., formerly of Burlington, Vt., accepts call to Hancock Ch., Lexington, Mass.
 CONDO, S. S., to the permanent pastorate at Marion, Ind., where he has been supplying.
 CLEMMER, Ephraim B., Austinburg, O., to serve the church there.
 DAVIS, G. W., to Buffalo Center, Io. Accepts.
 DIBBLE, Wm. L., Ivanhoe, Ill., accepts call to Second Ch., Winona, Minn.
 DICKERMAN, Josiah P., Forest Heights Ch., Minneapolis, Minn., to Fairmont.
 DOLÉ, Chas. J., Lorain, O., to Cleburne, Tex. Accepts.
 EDWARDS, Rosine M., accepts call to W. Spokane, Wn.
 FISHBURN, M. H., Rockville Center, N. Y., to Northville, Aquebogue, Accepts.
 FORBES, I. Ned, to permanent pastorate, at Vinita, I. T., where he has been supplying. Accepts.
 FREEMAN, Sam'l A., formerly of Naperville, Ill., to Pres. Ch., Lyndonville, N. Y. Accepts.
 GODEFRICH, Jos. A., Senior Class, Andover Sem., to Shelburne, Mass. Accepts, to begin work at once.
 HADDEN, R. A., West Pullman, Ill., accepts call to Forest Heights Ch., Minneapolis, Minn.
 HALL, Albert E., to remain another year at Canterbury, N. H.
 HEYWARD, Jas. W., Hayward, Wis., accepts call to Bethany Ch., Minneapolis, Minn.
 HUBBELL, I. R., senior class Chicago Sem. Ill., to Belvidere. Accepts.
 HUMPHREYS, Thos. A., formerly of Johnstown, Pa., accepts call to First Ch., Bloomington, Ill.
 JONES, J. Rosser, Richville, N. Y., to Pres. Ch., Adams, Accepts.
 KLOPP, J. J., to Bethany Ch., Chicago, Ill.
 LIPPARD, Jas. H., Rockford, Ill., to Shojiere, Wis. Accepts.
 MCALLISTER, Alex., Verndale, Minn., to Cottage Grove.
 MERRILL, Wm. C., San Francisco, Cal., to First Ch., Lynn, Mass. Accepts.
 MYERS, Jno. C., Downer's Grove, Ill., to Beardstown. Accepts.
 PALMER, Oscar A., Trenton, Neb., declines call to Avoca.
 PANGBURN, Lycurgus E., Morrisville, N. Y., to Mt. Carmel, Ct. Accepts.
 POVEY, Jesse, Mt. Hope Ch., Detroit, Mich., to Lake Linden. Accepts.
 RAND, Wilbur, to remain another year at Norwich, Mass. Accepts.
 SHEPHERD, Alex., to be acting pastor at Fruita, Col. Accepts.
 STEAKINS, F. B., to Hartford and Lawrence, Mich. Accepts.
 WARREN, Edgar L., No. Attleboro, Mass., accepts call to Westery, R. I.
 WRIGHT, Turner, to Ashland, Milner and Holmes, Ala., in addition to his present charge at Millerville. Accepts.
 VAN BLARCOM, Grant, to become stated supply at De Peyster, N. Y. Accepts, and has begun work.
 WILLIAMS, Frank H., a licentiate of N. E. Association, to Jamestown, Ind. Accepts.

Ordinations and Installations.

BACHELER, Francis P., i. at South Ch., East Hartford, Ct., March 10. Sermon, Rev. Lewellyn Pratt, D. D.; other parts, Rev. Messrs. S. A. Barrett, S. G. W. Rankin, C. H. Barbour, George Waters and W. H. Moore.
 BARTLETT, Ernest C., Andover Seminary, o. p. Central Ch., Chelmsford, Mass., March 12. Sermon, Prof. J. W. Churchill.
 DINSMORE, Chas. A., i. Phillips Ch., So. Boston, Mass., March 11. Sermon, Rev. R. K. Meredith, D. D.; other parts, Rev. Messrs. W. L. Anderson, W. T. Perrin and Drs. E. K. Alden, F. G. Clark, Nehemiah Hoynton.
 MASON, Henry B., i. Grace Union Ch., N. Wilbraham, Mass., March 11.
 WILSON, John C., i. Puritan Ch., Brooklyn, N. Y., March —. Sermon, Prof. G. B. Stevens; other parts, Rev. Drs. A. J. Lyman, C. H. Richards, J. B. Clark.

Resignations.

ALLEN, Herbert O., Franklin Ave. Ch., Cleveland, O., to take effect May 31.
 BELL, Thos., Paisley, Neb.
 DYER, Almon J., First Ch., No. Brookfield, Mass., after four years' service.
 FISHER, Jesse L., Verdon, Neb., to take effect in May.
 HAYES, Jas., Coal Bluff, Ind., after an eight years' pastorate.
 HARLOW, Sam'l A., Salem St. Ch., Worcester, Mass.
 HOYT, Frederic V., Oaksdale, Wn., on account of ill health.
 JORDAN, Israel, First Ch., Bethel, Me., to take effect May 31.
 KENT, Lawrence G., First Ch., Muscatine, Io., to take effect in three months.
 MACALUM, D., Maxville and Martintown, Ont.
 MICHAEL, Geo., Nellieville, Wis.
 NOON, Sam'l A., Tatfville, Ct.
 PALMER, Frank H., E. Bridgewater, Mass., withdraws resignation.
 PRISTON, Chas. L., Sheridan and Fenwick, Mich., to take effect June 1.
 SANBORN, Francis W., First Ch., Newbury, Mass., to take effect July 31.
 SEYFELD, Fred. A., Brightwood Ch., Indianapolis, Ind., to take effect May 1.
 STRICKLAND, Judson H., Chippewa Lake and Mecosta, Mich., to take effect May 1.
 WOODS, Nelson R., Central and Beechwood, Ind., to return to Bangor, Mich.

Dismissals.

BEACH, David N., First Ch., Cambridgeport, Mass., March 12.

Churches Organized.

ALWIRA, Wn., March 8, eight members.
 COLUMBIA CITY, Wn., March 8, 18 members.
 DE SOTO, Neb., March 8, 20 members.
 HAVANA, N. D., March 8, eight members.
 HOLABIRD, S. D., March 8, 14 members.
 HUME, Ill., Plymouth, March —, 57 members.
 IONE, Ore., Feb. 18, 25 members.
 SHAW, Lee Co., Ill., March —, 67 members.
 SHERWOOD, Ore., Feb. 27, 22 members.
 TOWN LINE, Mich., branch of Edmore Ch., March —, 20 members.
 WINSLOW, Ill., March —, 22 members.

Miscellaneous.

DEXTER, Frank N., received a gold watch as a farewell gift from his people in Clinton, Wis., who also remembered his wife and children with valuable gifts.
 DREW, Frank L., of Henry, S. D., being temporarily absent, Mr. James Walton of Redfield College is supplying the pulpit.
 MOREHOUSE, Ezra S., of Hopkins, Mich., is under treatment for nervous prostration at the Battle Creek Sanitarium.

PALMER, Edward G., and wife, were welcomed to their new field in Rochester, Mich., by about 200 of their parishioners, who gave them a reception March 2. A pleasant feature was music furnished by the Boys' Band.
 SPENCER, Jos. J., and wife, of the Tucker Memorial Ch., N. Brookfield, Mass., are taking a vacation of a few weeks in North Carolina.

Marriages.

The charge for marriage notices is twenty-five cents.

MATHEWS—TUKEY—In Newcastle, Me., Feb. 26, by Rev. R. T. Hack of Portland, Rev. Rupert B. Mathews and Jessie Tukey, both of Newcastle.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CORNELIUS—In West Roxbury, March 4, suddenly, Jeremiah Everts, youngest son of the late Rev. Elias Cornelius, aged 64 yrs. New York papers please copy.

PAXSON—In East Orange, N. J., March 10, of a paralytic shock, Rev. William F. Paxson, superintendent of the work in the Southwest of the American Sunday School Union and son of the famous missionary Stephen Paxson.

SMITH—In Lebanon, N. H., March 6, George H., youngest son of the late Rev. Bezael Smith. In the Civil War he was a faithful soldier, serving in the Third New Hampshire Regiment during the entire war.

SMITH—In Randolph, Vt., March 8, Laura Salisbury, widow of Rev. Bezael Smith, aged 81 yrs.

WILSON—In East Jefferson, Me., March 1, Mary, widow of the late Ira Wilson and mother of Rev. Messrs. Gowen C. and Edwin P. Wilson of Doering, Me., aged 88 yrs.



Perfect Purity.

There is no product more wholesome, convenient and nutritious than our

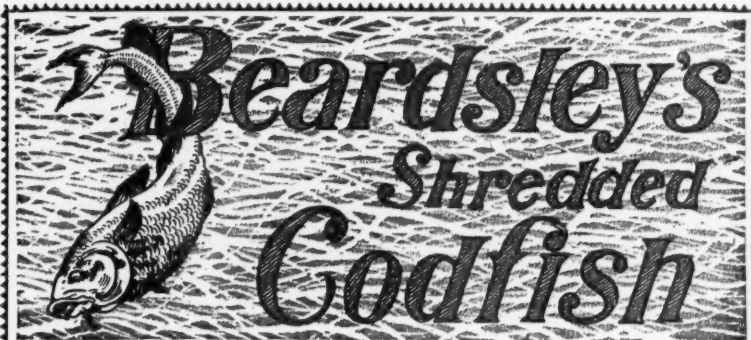
Pure Cocoanut Cooking Butter

It makes a shortening that can be eaten by the worst dyspeptic and is guaranteed to contain *No Animal Fats*. Two pounds of it will accomplish as much as three pounds of lard, butter, or any other shortening. Never becomes rancid. We also make all grades of table butter from the unadulterated fat of selected, fresh cocoanuts.

AT ALL GROCERS.

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Originated and prepared by J. W. BEARDSLEY'S SONS, 179 and 180 West Street, New York City. Makers of the Celebrated Acme Sliced Smoked Beef.

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